The Wonderful Works of God Commemorated.

PRAISES
Bespoke for the God of Heaven,
In a Thanksgiving
SERMON,
Delivered on *Decemb.* 19. 1689.

Containing
Just *REFLECTIONS* upon the Excellent Things done by the Great God, more *Generally* in *CREATION* and *REDEMPTION*, and in the *GOVERNMENT* of the World; But more *Particularly* in the Remarkable Revolutions of Providence which are every where the matter of present Observation.
With a POSTSCRIPT giving an Account of some very stupendous Accidents, which have lately happened in *France*.

BY *COTTON MATHER*.

To which is Added a SERMON Preached unto the CONVENTION of the *Massachuset*-Colony in *NEW-ENGLAND*.
With a short Narrative of several *Prodigies*, which *New-England* hath of late had the *Alarms* of Heaven in.

Printed at *Boston* by *S. Green.* & Sold by *Joseph Browning* at the corner of the *Prison Lane*, and *Benj. Harris* at the *London Coffee-House*. 1690.

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[Copy] AT THE CONVENTION of the Governour and Council, and Representatives of the Colony of the *Massachusets Bay.*

IT having pleased the God of Heaven to mitigate His many frowns upon us in the Summer past, with a mixture of some very signal Favours, and in the midst of wrath so far to remember Mercy; That our Indian Enemies have had a check put upon their Designs of Blood and Spoil; That others have not seen their Desires accomplished upon us; And that we have such hopes of our God's adding yet more perfection to our Deliverances: Inasmuch also, as the great God hath of late raised up such a Defence to the Protestant Religion and Interest abroad in the World, especially in the happy Accession of Their Majesties our Sovereigns, KING William and QUEEN Mary to the Throne.

It is therefore Ordered, that *Thursday* the nineteenth instant, be kept as a Day of *THANKSGIVING* throughout this *Colony*; And all Servile Labour Labour on said Day is hereby inhibited: And the several *Ministers* and *Assemblies* are Exhorted to Observe the same, by Celebrating the just Praises of the Almighty God, *Of whose tender Mercies it is that we are not Consumed.*

Boston *Decemb.* 3d. 1689. By Order of the Convention, *Isaac Addington* Secr.

To the Right Worſhipful

Sir Henry Aſhurſt, Baronet.

SIR,

THIS an obſcure Pen, among the *Antipodes* of that World in which you dwell, which now waits upon you, to let you underſtand, That there is an *England* in *America*, as well as One in *Europe*, which the Name of *ASHURST* has been no leſs *Dear*, than *Known*, unto. Upon that Expreſſion in the Sacred Scripture, *Caſt the Unprofitable Servant into Outer Darkneſs*, there is an Interpreter who imagines that the *Regiones Exteræ* of *America* are the *Tenebræ Exteriores*, which the *unprofitable* are there Condemned unto. Doubtleſs The Authors of thoſe Eccleſiaſtical Impoſitions and Severities, which drove our Predeceſſors into this *American* Wilderneſs, eſteemed thoſe old *Puritans* to be a very *Unprofitable* ſort of Creatures; and we their Children, deſire with much Humiliation to Confeſs and Lament our own *Unprofitable-*

ness; not without our wonder, that any Party in our Nation, should propound unto themselves any *profit*, by Endeavouring our further Misery. We nevertheless flatter our selves with Hopes, that as while we sat under the shadows of our *Charters* we at least made the other parts of the *English America* to be *profitable* unto the *Crown* of our King, so the *Church* of our God in the other Hemisphere will not *Excommunicate* us from their Fellowship and Affection, when 'tis considered, that the Exercise of the *Protestant Religion* in the purest and fullest *Reformation*, is *That* very Thing which this considerable Plantation was first built upon. He that shall Travel over *New-England*, will find a large Countrey fill'd with Churches, which I may without vanity call *Golden Candlesticks*, in this *Outer Darkness*, and which are Illuminated with Able, Faithful and Laborious *Ministers*, among whom the person who now Addresses you, is no more worthy to be Reckoned, than the *Seventh* which appears not among the *Pleiads*, is to be counted One of the *Seven Stars*. These Churches, in their *Doctrine*, do profess, and in their *Worship*, do practise, most intirely the *Protestant Religion*, as our *Confession of Faith*, with our *Platform of Church Discipline*, has made notorious: and though they want the

Liturgies

Liturgies and *Holydays* and *Ceremonies*, which were not Conceived before the *Man of Sin* was *Born*, they do but approach thereby the nearer to that *Primitive Chriſtianity*, which will be our *Glory*, while we continue in it. It is in theſe Churches that we have long ſeen the *Goings of God our King*, for the Regeneration, and Edification of multitudes, who after an Arrival to a pitch of *Holineſs* equal to what any part of this Lower World affords, have gone to the *Spirits of Juſt Men made perfect*; and though a *Decay of Piety* has accompanied an *Increaſe of People* in the midſt of us, yet even among *Us* of the *Third* Generation, the God of our Fathers, hath ſuch a Number of Serious, Gracious, Fruitful *Chriſtians*, as encourages our Hopes, that He ſtill has *Reſerves of Mercy* for us. 'Tis in theſe Churches (however Degenerate) that One may ſee *Diſcipline* managed, *Hereſy* ſubdued, *Prophaneſs* conquered, & *Communion* maintained, with a very beautiful ſubſerviency to the Great Ends of the Goſpel. And if after all the *Printed Books*, not only of our *Cotton*, *Shepard*, *Hooker*, *Bulkley*, *Mather*, *Davenport*, *Cobbet*, *Norton*, *Newman*, *Whiting*, *Mitchel*, and the reſt now *Aſleep* of the former Generation, but alſo of our *Higginſon*, *Fitch*, *Morton*, *Wigglesworth*, *Allen*, *Moodey*, *Torrey*, *Willard*, *Baily*, *Stoddard*,

dard, (not to mention my own Fathers both *English* and *Latine* Compolures) thro' the Favour of God, yet *Above* among us, we must be judg'd *unprofitable* to the *Church* of God abroad,, yet the prodigious and Athæan Industry of the Reverend *Elict* and of those whom that Venerable Saint yet Lives to see succeeding him in cares for Evangelizing the poor *Pagans here*, must be own'd *profitable* to those, whose *Outer Darkness* we are sent into.

But the *Right* of these Churches, to a good Reputation with all them, that have any value for the *Protestant Religion*, is not more palpable, than the *Wrong* which has been sometimes *Ignorantly*, and sometimes *Maliciously* done unto us, by them that have baited us for the sake of the *Bear-Skins*, which themselves have put upon us. Never was any thing more wicked than the *Calumny*, with Loads whereof our Enemies compelled our Fathers in the Infancy of this Plantation, to do as divers of those, whom they call, *The Fathers*, did of old, even, *To write Apologies*; nor can any thing be more Slanderous and Romantic, than the *Accusations* that some Ill Men have more Lately traduced us with'al; One may see the very *Spirit of Persecution* revived in them! Nevertheless, after all the Banter of our Adversaries, as I would never desire an Easier Task, than to prove, *That their Majesties have not in all their Dominions, more Loyal Subjects, than the People of* New-England; so 'tis evident enough, *That where an Real Christianiage has procured One, the zeal for the* Protestant Religion *in the power of it, has procured more than Ten of the Complaints that have been made against us.* And therefore, we not only challenge an

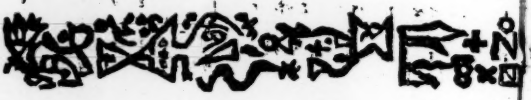
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Interest among the *Reformed Churches*, in whose Comforts we cannot but Rejoice, as we have most inquisitively and affectionately mourned in their *Sorrows*; but we also expect the Friendship of all those particular persons who are *well affected unto the stones of Zion, and take pity on the Dust thereof*. As this a thing too observable to be denyed, or concealed, That tho' we are a very unworthy people, yet the Haters of *New-England* will find themselves *pushing hard against the Great Stone*, so I believe none of those Noble Persons who have been sincerely concerned for our Welfare, will ever see cause to Repent of it; but *Goodness and Mercy shall follow them all their Days*. Blessed be the *God of our Fathers*, that albeit we are as an *Outcast*, yet it may not be said, *No man has cared for us!* There were Three Knights among our first *Patentees*; it calls for our Extreamest Gratitude if there have been more of *That*, or *Another* Quality willing to be our *Patrons*.

And Sir, whereas you have been pleased *your self* to let the World know, how much you are desirous to see *New-England* flourish, you will pardon it if One born and bred in that Countrey, and a Son of the *College* there, take the Liberty to acquaint you, *That we are not insensible*. That you are, *my Fathers Friend*, is a thing that Lays me under Obligations; but your being *New-Englands Friend*, is a thing which we would all Resent; and though the Dedication of these two Little Sermons to your Name, does not, *Take of the best Fruits of the Land*, as a *Present* for you, yet I humbly ask your Acceptance of them, as a part of our Acknowledgments. Among the other Curiosities of *New-England*, One is that of a mighty *Rock*, on a perpendicular side whereof by a River, which at High Tide covers part of it, there are very deeply Engraved, no man alive knows *How* or *When*, about half a score *Lines*, near Ten Foot *Long*, and a foot and half *broad*, filled with strange Characters; which would

suggest

ſuggeſt as *odd Thoughts* about them that were here before us, as there are *odd Shapes* in that Elaborate Monument; whereof you ſhall ſee, the *firſt Line* Tranſcribed here.



Sir, I take leave to add, That the *Engliſh* people here will ſtudy to have the Kindneſſes of their *Benefactors*, not leſs *Durably*, but more *Intelligibly* Recorded with them, than what the *Indian* People have Engraved upon *Rocks*; And therefore it is, That you ſhall now publickly find your Perſon and Family mentioned in our prayers to the God of Heaven, for your Enjoyment of all the *Proſperity* engaged unto them that *Love Jeruſalem*. The *Voices* that aſcend from the *Thrones* of the Lord Jeſus here, are asking for you, *Grace* and *Glory* and *every good thing*: and among them, there are my own Wiſhes, That the Son, and the Church of God may find you their KNIGHT which is to ſay (in *Engliſh*) an *hearty Servant*, and that in the day when ſuch a Word will be eſteem'd above ten thouſand Worlds, you may hear a *Well Done!* from the mouth of our Glorious Judge. 'Tis with *theſe*, that I ſubſcribe my ſelf,

SIR,

Your moſt Humble and
moſt Obedient Servant

Cotton Mather.

PRAISES

Beſpoke for the GOD of Heaven,

In a Thankſgiving

SERMON.

It is Written in

Iſai. XII. 5.

Sing unto the Lord, for He hath done Excellent Things; This is Known in all the Earth.

OUr Bleſſed Saviour, being to Preach upon a *Text*, fetcht out of *that* very Book from whence we have now taken ours, began His Holy Sermon, with ſaying *This*

Day is this Scripture fulfilled in your Ears. It is by an unhappy Encounter of *Gods Mercies* and *your Desires*, that upon the Reading of the *Text* now before us, I may in like manner, *close the Book*, and say, *This day is this Text fulfilled amongst us.* Truly tis *known* abroad, that our God *has done excellent things*; and for this cause we are with no less *Grounded* than *Solemn* THNKSGIVINGS endeavouring to *Sing unto the Lord.* Behold a *Word of the day in its day* here provided for you. May our further *considering* and *understanding* of the *Text*, but promote our fuller *Conformity* thereunto, and more exactly imprint the shapes of this Heavenly *Mould* upon us.

As the Noble Prophet *Isaiah*, is in the *Books* of the *New-Testament* quoted perhaps no less than threescore times; thus the *Dayes* of the *New-Testament* are those which his Prophecies have their frequent and special References to.

Among other Employments of this *Angelical*, and *Evangelical* Pen, one was the preparing of *Sacred Songs*, for the use of the Church, in the circumstances which there had been predictions of; and so, besides the *Psalms* which common conjectures have ascribed unto this Prophet the composing of; the *forty-sixth* particularly, which in imitation of

of the great *Luther*, we may at this day make the *Anodyne* of our cares? we have two inſpired *Songs* in this Chapter laid before us; in the firſt of the *Songs*, the *Confeſſors* of God endeavour *themſelves* to celebrate the praiſes of that Eternal one; in the next they endeavour to excite and engage *others* unto a conſort with them in this glorious Exerciſe. And here we have the *Text* which we are now to deſcant upon. [*In that Day ye ſhall ſay*] But *What* day is *That* day? we muſt be beholden unto the foregoing Chapter, for an Anſwer thereunto. We there find, that there will a *Day* come, when the *Lord will ſet His Hand again the ſecond time, to recover the remnant of his People*: which will be when the Tribes of loſt *Iſrael* are converted unto the Faith of the Lord Jeſus; when according to the Language of the *New-Teſtament*, All *Iſrael ſhall be ſaved*. There will a Day come, *when the Root of Jeſſe ſhall ſtand for an Enſign for the People*: which will be at the *ſecond coming* of our Lord; when according to the phraſe taken by our Saviour from this very place, *the ſign of the Son of man ſhall appear*. There will a Day come, *when the Lord ſhall with the Breath of His Lips, ſlay the wicked*; which will be when *Antichriſt* ſhall periſh by the fiery approach of the Lord Jeſus, to take vengeance on His wickedeſt

Enemy: when according to the phraſe taken by the Apoſtle alſo from this very place, *The Lord ſhall conſume that wicked one with the breath of his mouth, and ſhall deſtroy him with the brightneſs of his coming.*

This *that day* which the *Song* now before us, is peculiarly calculated for. But certainly, we that are only getting into the *Dawnings* of *that day*, are not excluded from all medling with it; no, *it is written for our Admonition.*

In the Words to be now Handled, we have two Things

Firſt, The *Doings* of God are here mentioned. It is ſaid, *He hath done Excellent Things*: or as the Original imports, *Great Things*, and *High Things*: or as it may likewiſe be rendred *Magnificent*, and *Illuſtrious Things*. The *Hebrew* Word (גאות) is indeed a Subſtantive; and it intimates, that the *Works* of God are even *Excellency* in the Abſtract, and *Majeſty* it ſelf. And the *Chaldee* Paraphraſe here fitly puts upon them the term of גבורה or *Magnalia*, noting in them ſomething eminent and powerful. Such things are done by Him, who is *Wonderful in Working!*

Secondly, The *Duties* of men are then ſpecified hereupon. Since excellent *Things* are done by *God*, there are two things to be done by us. *Firſt*,

First, We are to *sing* the Praiſes of God. It is here ſaid, *Sing unto the Lord*. And ſuch is the expreſſion in the Holy ſtyle, as to ſignifie, not only an *exactneſs*, but alſo an *inſtrument* uſed in the *Song*. We are with a *Sacred Muſick* to magnifie the God, who is *worthy to be Praiſed*.

Secondly, We are to *ſpread* the Praiſes of God. It is here ſaid, *This is known in all the Earth*; but the verſion which is by ſome choſen for it rather is, *Let this be known in all the Earth*: We ſhould not only our ſelves do it, , but likewiſe provoke and excite *all the Earth* to take notice of what *Wonders* have been done by Him who is *fearful in Praiſes*.

Wherefore the Truth to be now entertained with us, Is,

That it ſhould be our ſtudy to *SING* and *SPREAD* the Praiſes due to the Eternal God, for the *EXCELLENT* Things which are done by Him in the World.

It is by the Propounding of two or three Concluſions that this *Doctrine*, will have its due Advantages.

PROPOSITION I.

There are multitudes of *Praiſes* due to the God of Heaven from us. To *praiſe* God, is to *Acknowledge* the perfections that are in Him; 'tis to *Acknowledge* the infinite Power, Wiſdom, Goodneſs, Juſtice and Holineſs, which are His Attributes; and this we are to do, *In all our ways.* We have received our Being for this End; and our Grand, our Chief Errand into the World, is, That our God may have a Number of *Rational Beholders* to be ſenſible of His *Excellencies.* When Mankind came firſt out of His Glorious Hand, He then ſaid, as in Iſa. 43. 21. *This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.* In our Lower Little World, no Creatures can be found capable of Conceiving and Expreſſing thoſe Acknowledgments of God, which are, *The Glory due unto his Name,* beſides MAN; who is therefore not unfitly called, *The High-prieſt of the Creation.* The devout Pſalmiſt once called upon all Creatures, with a Repeated Invitation, *Praiſe ye the Lord*; but they all reply that *Man* is to do it for them, and they all therefore conſpire to offer the Notices of the Almighty God unto *Mans* affectionate Contemplation.

To

To *praiſe* God, is to Acknowledge in Him ſomething *Excellent*, as 'tis ſaid in Pſal. 148. 13. *Let them praiſe the name of the Lord, for His Name alone is Excellent*; thus, when we Acknowledge an *Excellency* in all thoſe Manifeſtations which God maketh of Himſelf; then 'tis that we *praiſe* Him. Now the *Praiſes* owing to the God of Heaven from us, are obliged not only by what He *Is*, but alſo by what *He Does*: indeed by what *He Does* it is that we come to Learn what *He is*. We ought to Acknowledge an *Excellency* in the *Nature* of God; which is to Aſcribe *Glory* to Him. The Language of our *praiſes* is to be that in Pſal. 89. 6. *Who can be compared, who can be Likened, unto the Lord?* God ſhould be truly *Tranſcendent* with us. We ſhould apprehend, that as the Name of our God is, I AM, ſo all other Beings are as meer *Non-Entities* in compariſon of Him; ſubſcribing to that in Iſa. 40. 17. *All are before Him as Nothing.* We ſhould apprehend the *Being* of God, ſo Independent, ſo Unchangeable, ſo Myſterious, as no other Being is: and with Dazzled Souls fall into ſuch *praiſes* as to ſay, *I cannot find out the Almighty to perfection.* The *perfections* that are in the *Almighty* God, ſhould even Aſtoniſh our Underſtandings; and fetch the Exclamations of *Moſes* from us, in Exod. 15. 11. *Who is like*

unto thee, O Lord, who is like unto thee? One while our *praises* are like *Hannahs*, to say, *There is none Holy as the Lord!* Another while our *praises* are like *Ethans* to say, *Who is a Strong God like unto thee?* Sometimes our *Praises*, like *Pauls*, are to say, *God is only Wise*; and sometimes again, *God is True, but every man a Lyar*; and then with *David*, we are to *praise* and say, *O how great is thy Goodness!* But the *Excellency* which is in the *Works* of God, is that which renders the *Glory* of His Essence, most apparent unto us; and the *praises* which we are to bring unto Him, are in a great measure to spring from thence. We are told in Isa. 28. 29. *The Lord of Hosts is Excellent in Working.* Our *praises* of God, are in This to find the *Reasons* of them, *He has done Excellent Things.*

First, We ought with many *praises* to observe the *Excellent Things* which God has done for our selves. As the Psalmist call'd upon himself, in Psal. 103. 1. *Bless the Lord, O my soul, and forget not all his Benefits*; thus ought we to Reflect upon the many *Benefits* and *Kindnesses* of the most High towards our selves, with *praises* too many to be Numbred, too Hearty to be ended. We ought to see something of God, in all our Circumstances, and upon all that happens to us, we are to say, *The Lord be magnify'd!* But there are some *Excellent Things* done for us,

by our God; Things which no Friend, no Hand, *none else* could have done for our Good; and *These* Things we should with suitable *praises* be particularly grateful for. It is the manner of the *Jews*, to receive the Comforts of their Lives, with a *Baruk Adonai*, or *Blessed be the Lord*. We that are *Christians* may not suffer our selves to be exceeded by any people, in *Thankfulness* unto God. It is related concerning our Lord Jesus Christ, in John 6. 11. that he would not *Eat a Meals Meat*, without a *Thanksgiving* over it. Much more ought the more *Excellent Things* that are done for us, to be so Acknowledged. When God had heard a *Prayer*, there was that *praise* returned for it, in John 11. 41. *Father, I thank thee for it.* We ought seriously to think, What *Answers* of our *Prayers*, what *Reliefs* of our *Wants* and *Woes*, the great God has in an *excellent* manner favoured us withal; and the Result of all should be, *Lord, I thank thee for these Excellent Things.* A good *Hezekiah* himself may smart by failing here. Those persons are worse than Pharisees, in whose mouths *God be Thanked*, is not a frequent but yet solemn Interjection.

Secondly, We ought with many *praises* to observe the *Excellent Things* which God has done for *Others* as well as for our selves. Our

praises

praiſes muſt not be confined unto thoſe *mercies* of God, which we our ſelves have been the Subjects of. But all His *Diſpenſations* abroad in the world, are to be the Occaſion of our *Hallelujahs* to Him. A Soul that is *Fill'd with all the Fulneſs of* God, will be *Filled* with *praiſes* to Him for *all* his Workmanſhip. We ſhould be like him that ſaid, in Pſal 139. 14. *I will praiſe thee, for marvellous are thy Works.* Whatever our God is *Doing*, we ſhould upon the ſight thereof be *praiſing*; and we ſhould Acknowledge Him, in all thoſe *Excellent Things*, which we ſee done in any part of the Univerſe. It was ſaid in Pſal. 40. 5. *Many, O Lord, my God, are the Wonderful Works which thou haſt done.* God has done many *Wonderful Works*, and many *Excellent Things*, in which we our ſelves have not an *Immediate*, or at leaſt not a *peculiar* ſhare; but we ſhould all render *praiſes* unto Him on the account thereof. It is mentioned as the priviledge of a Righteous man, in Pſal. 112. 9. *His Horn ſhall be exalted.* What if one thing intended in it ſhould be This? That as the *praiſes* of God were ſounded by His People, in *Cornets* of old, ſo there were *Exalted Horns*, or *Exalted Notes*, which He would have their *praiſes* to be Raiſed with. Thus we read in 1 Chron. 25. 5. of, *Words to Lift up the Horn.* To ac-

accommodate the Allusion; The *Praises* of God are to *Sound High*, in our Devotions. When we *praise* God for being *Excellently Good* unto our selves, we do well; but we are to *Raise* our *praises* unto an Higher pitch than so; they are to Expatiate upon all those things, wherein our *God* has exhibited Himself as *Excellently Great*, throughout the world. Such *Abstracted Praises* are agreeable to the Inclinations of every Godly man; he argues at that Rate, *Great is the Lord*, and therefore *Greatly to be praised.*

PROPOSITION II.

We ought both to *Sing*, and to *Spread*, the *praises* which we owe unto the God of Heaven. Behold, a double Office incumbent on us, with respect unto those *Acknowledgments* which we are to pay unto our God; beside and beyond the first *Motions* of them, in our own Souls. Indeed the *Spring* of all the *Acknowledgments* which we make unto God, must be in our Hearts, and the gracious *Opinions* and *Resentments* which are first formed there. We must *first* look to this, that God be *praised* by the Thoughts in our *minds*, and, as the Psalmist speaks, by, *All that is within us Blessing his Holy Name.* They never will *praise* God sufficiently or acceptably, who cannot say, as in Luke 1. 46. *My Soul*

does

does Magnify the Lord. As all *worship* of God, so particularly, all *praising* of God, must be performed in *Spirit*; otherwise it will not be in *Truth*. But the *praises* of God, being shaped in the Honourable Thoughts of our Souls, what are we then to do?

First, We are to *Sing* the *praises* due to God for the *Excellent Things* that He hath done. And if we keep close to the Text, we shall see two things here demanded of us.

First, There should be an *Exactness* used, in our *praising* of God. There should be in our *Praises*, as on one side an *Amputation* of all that is improper, so on the other side no *Omission* of any Article that calls for our meditations. The charge given to us is That in Psal. 103. 2. *Forget not all His Benefits.* We should not *Forget* so much as *One* of the *Excellent Things*, which we can Remember to be done by God. The skipping of *One stroke* in a Lesson, often spoils the grace of the Musick. So does the missing of *One Thing*, in a Commemoration of what God has done. We should be careful with an often, yea with a daily *Examination*, to inform our selves, about the Things for which God is to be *praised*. It is hardly convenient for a man to sleep at Night, until he have pondered, *What New Excellent Thing has been done by God this Day, that I should particularly*

praise

praise Him for? And we should be careful that our *Sorrows* do not swallow up our *praises.* 'Tis often so, that as that worthy woman of old could not eat of the *Peace Offerings*, which was a *Thank-Offering*, because *She Wept*; thus we can't *praise* God, because He *Smites* us. We cannot see *Excellent Things* done by God, because we feel *Terrible Things* done to our selves. But this is our *Folly.*

Where we have *One* Trouble, we have a *Thousand* mercies of our own to be *praising* for. And if we were a million times more afflicted than we are, yet the Lord might challenge our *Praises.* It was a great Speech of the Renowned *Gerson*, *Quicquid deme ordinaverit Deus*, said He, *However God may dispose of me for ever, whether to Eternal Weal or Woe; yet This I know, that He is worthy of my praises, and He shall have them all. Indeed Praises* are a Debt owing to Him, even from those woful Spirits that are *broken in the place of Dragons, and covered with the shadow of Death.*

Secondly, There should also be an *Instrument* used in our *Praising* of God. But of what kind? Far be it from us to plead for that which is properly *instrumental Musick* in the Church of the Lord Jesus. Indeed before the coming of our Lord, there was in the Church a Divine appointment for such a thing; and between the *Neginoth* and the

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Nehiloth, I find, if I miscount not, sixteen or more kinds of *Instruments* for the maintaining of it. But upon the Abolition of the *Mosaic Pedagogy*, we have no order for the continuance of this *Temple Worship*, by introducing of it into our *Synagogues*. The Primitive Church had it not, as even a *Bellarmine* tells you; the Ancients often & loudly declaim against it, and *Aquinas* himself about four hundred years ago, notwithstanding all his Popery and Bigottry, yet bestows none of the kindest Remarks upon it. The *Schoolmen* themselves own, that *Aliquid Figurabat*, it was a *Typical thing*; and we having in the Tydings of the Gospel that *grace* and *joy* which this was a figure of, ought not to *Judaize* by upholding the shadow in the presence of the *Substance*; nor ought we to bring into the House of God, a Troop of Officers which the Lord Jesus never instituted. What Instruments are we then to *praise* God withal? we are *all* furnished with *two* at least.

First, Our *Lips* are to be employed in the *praises* of God. The Psalmist called his Tongue *my glory*. Our *Tongues* are then our *glory*, when we *glorifie* God therewith all. 'Tis a proper service for them; Hence the Apostle sayes, *Therewith we bless God*. It is *Desired* for the Saints in *Psal.* 149. 6. *let the*

the High Praiſes of God be in their mouthes. And it is Reſolved by one of them, in *Pſal.* 145.21. *My mouth ſhall ſpeak the praiſes of the Lord.* Hence the Apoſtle urges it, in *Heb.* 13.15 *let us offer the Sacrifice of praiſes to God continually, that is the fruit of our lips.* There were Offerings of many ſorts, which God was *praiſed* withal of old; but *our Lips* are to be inſtead of the *Calves* and *Lambs*, and other *Euchriſtical* Offerings that then were cuſtomary.

With our Lips we are to rehearſe and recite the *Excellent Things* that have been done by God, eſpecially when we are with bended *Knees* and lifted *Eyes*, preſenting our ſelves before him. With *mentioning* what God has done, we are to do as he ſaid, in *Pſal* 145. 2. *Every Day will I bleſs thee my God.*

But there is one Exerciſe of our *Lips* which God is more peculiarly to be *praiſed* with; and that is *the Singing of Pſalms.* In thoſe *Commands* of God which require the *praiſes* of God, even in our Dayes, we have ſuch clauſes as thoſe, in *Pſal.* 95 1. *O come, let us ſing to the Lord, let us make a joyful noiſe to the Rock of our Salvation.* The New-Teſtament ſufficiently inculcates this way of *praiſing* the moſt High; and if you will believe *Tertullian*, the Primitive Chriſtians hard-

hardly ever had a *Feast* without it. There are savoury *Hymns*, of an Humane Composure, which no doubt we may *praise* God by singing of. But *Scriptural* and *inspired* Hymns are those which we should principally thus put Regards upon. *The Psalms of David* are those which God is to be *Praised* by a Reverent, and Attentive *Singing* of. *These* were those, no doubt which our Saviour Himself Sang, at the *Passover*, more than a score of Times. And the very *Angels* whose Melodies the *Shepherds* overheard of old, seem to sing out of the *Eighty fifth Psalm*. Hence when the Apostle says, an Eph. 5. 19. *Speak to your selves in Psalms and Hymns, and Spiritual Songs*; he alludes to the well-known Division of the *Psalter*, *q. d.* Go sing all the Psalms of *David* over. Till we can *mend* them, never let us leave them. He that shall *sing* those Blessed Psalms, and ordinarily spend at least one *Observation*, and one *Ejaculation*, upon every verse, as he goes along, will therein *praise* the great God, at no common rate.

Secondly, Our *Lives* are likewise to be Employ'd in the *Praises* of God. We have *Hands* as well as *Tongues* for it; and something there is that *our Hand finds to do*. The best *Thanksgiving* is *Thanks-living*.

We

We should sometimes put that Question to our selves, in *Psal.* 116. 12. *What shall I render to the Lord for all His benefits?* As a return to God for the *Excellent things* that are done by Him, we are to order our *lives* in such a manner as may be pleasing to him. Hence in *Psal.* 50. 23. He that *offers praise*, and he that *orders his conversation aright*, are equivolent.

There is a *general Return* of Obedience, which we are to *praise* God by yielding of. It is said in *Phil.* 1. 11. *the fruits of Righteousness are unto the glory and praise of God.* When God had carried *Israel* over *Jordan*, there were *Stones* erected for His praise; but what was inscribed on them? was it any History of what had been done by God? No, it was a *Copy of the Law.* Our keeping the Law is our *praising* of him that gave it. We *praise* God when we fear and blush to do any thing that he may be displeased at.

There is also a *special Return* of well-doing which we should now and then *praise* God withal. As when *David* had seen many mighty things done by God, he became inquisitive, in 2 *Sam.* 7. 2. *What shall I now do for the House of God?* so some signal act of *Piety*, or of *Charity* should be done by us, that God may not be without his *praise*. We *praise* God when we are labouring

to do *some singular thing*, for the advancement of His Truths and Wayes.

Secondly We are to *Spread* the *praises* due to God for the *excellent things* that He has done. Yea, our outmost is to be done that they may be *known in all the Earth*.

A good man desires that he may not be *Alone* in the *praising of God*, he would have all men to joyn with him in it. It is therefore said by such a man, *Come, I will declare what God has done for my Soul*. We are to *praise* God as *publickly* and as *openly* as we can; and to say like him in *Psal.* 22.25. *My praise shall be of thee, in the great Congregation.* And we are to do what we fairly can, that the excellent *things* done by God, may not be *concealed things*, but that all men may be acquainted with them: so are we advised in *Psal.* 105.1,2. *Give thanks to the Lord, make known His Deeds among the people: sing unto Him, talk ye of all His wondrous Works.* We should render them as *Notorious* as they are *Notable*; and *publish them* among all our Neighbours, as the happy *partakers* did the healing *Miracles* of our Lord Jesus Christ. Hence it was the wish of the Psalmist, in *Psal.* 26.7. *That I may publish with the voice of Thanksgiving, and tell of all thy wondrous works.*

Yea

Yea, when God has done *Excellent things*, we are not only to *ſpeak* of them, but (if we can) to *write* of them too. Every good man ſhould leave to his Children, a *Diary* for a *Legacy*. Some written *Memorials* and *Experiences* of *Excellent things* which a good man in the time of his Pilgrimage hath ſeen done by the moſt High: theſe would be well worth bequeathing to them that ſhould come after him, that they may ſet *their hope in God.*

And the more conſiderable Appearances of God in every Generation, ought with a fuller Publication to be tranſmitted unto Poſterity, by the Pens of good Hiſtorians. That we have no more Books of *Remarkable Providences*, is an Omiſſion that has wrong'd and rob'd the Almighty God of more than a Million *praiſes*: There ſhould be compiled ſufficient Narratives of the *excellent things*, occurring in every Age and every place; like the Books of *Jaſher*, and *Nathan*, and *Iddo*, and other *Seers*; or like the *Pillars* among many Monuments of Antiquity. What ſhall I ſay more? when God has done a more conſpicuouſly *excellent thing*, He is to be *praiſed* after that manner, in *Pſal.* 102. 18. *This ſhall be written for the Generation to come, and the people that ſhall be Created ſhall praiſe the Lord.*

But it remains, that these things be made *useful* to us.

APPLICATION.

And O that we might all *stir up our selves* this Day to *Sing* and *Spread* the *praises* due to the Eternal God for the *excellent things* which He has done.

It is an *excellent thing* indeed, that we may have *a Day of Thanksgiving*, while the World is in so much Confusion and Combustion, and every where *Mens hearts are failing them for fear, and for looking after those things which are doing upon the Earth.* Let us be at some pains, that this Day be not lost, or that it may not evaporate in a few sensual satisfactions. The *Excellent things* done by God, are now to be the Repast of our Souls.

Days of Thanksgiving as they are among the most *Heavenly*, so they will be among the most *prosperous* of all our Devotions. There are Pious Men that will now and then in secret places, keep their *Dayes of Thanksgiving* before the Lord; laying out whole *Dayes* in *praising* of the Great God for what He is, and what He does, and in *pondering* on *What they shall do for God.* And I'll assure you, such persons

persons ripen for Heaven a pace; yea they live in *Heaven upon Earth.*

But as for *Dayes of Thanksgiving* observed in the Assemblies of good men, all men have seen the wonderful successes of them. *New-Englands* Prosperity has more visibly followed upon its *Thanksgivings* than upon its *Humiliations*, as in times both of *War* and of *Sickness*, has been more than once perceived. We have seen the fulfilment of that Word in 2 *Chron.* 20.22. *When they began to sing and to praise, the Lord set ambushments against their Enemies. Praises*, thousands of high praises be to our God, that we may have a Day to celebrate His *praises*. But that our praises may be awakened, and that no man may make a *Jar* in our *Harmony*.

Consider how *Reasonable* these *praises* are for us all.

O consider with our selves, *Who is God?* it is He that *Humbles Himself to behold the things that are in Heaven.* Consider, *Who is Man?* a poor *Worm*, yea, a cursed *Viper*. Now that this GOD should look upon this *man!* Lord, *What is man that thou shouldest be mindful of him?* Yet the Eternal God has been doing of *Excellent things*, which *we* not only behold, but also *enjoy*. There is not one of us all, who has not *excellent things* to be this Day *praising* the Almighty for. They whose case is never so bad, yet have cause to carry on this

Day of Thanksgiving with us, in that it is no worse. The most miserable person in all this Congregation, may with an eye to his own condition, say like him in *Psal.* 119. 156. *Many are thy mercies O Lord.* If I could find out the most unhappy, and the most complaining person among you all, even to that person would I say, *God has done Excellent things for thee, and some that never sinned so much, yet suffer more than you.*

Consider Likewise, how *profitable* these *Praises* will be to us all. Behold an Expedient for the obtaining of all the *Blessings* that can be wish'd for. It was said in Psal. 67. 5, 6. *Let the people praise thee; then our God shall bless us.*

If the Earth send *Vapours* up to Heaven, Heaven will make *Showers* to descend on the Earth. Let our *praises* be continually ascending from us, and they will soon issue in those things that are called, *The Showers of Blessing.* When we have a Jealousie of a Leaky Vessel, we try it by first putting of *Water*, before we trust *Better Liquors* in it; if we that have little more than *Water* to comfort us, will yet not permit it to Leak without *Praises* from us, then God has more *Excellent Things* to do for us. To be always Begging and Craving, as a *Dog* for his Morsels, *ad Spem futuri semper hians*, without mul-

multiplyed *praiſes* unto God; this is a moſt vile Diſingenuity. 'Tis no leſs than a *Loſs* of, yea, no leſs than a *Curſe* on, all our *Bleſſings*, which we incurr by not *praiſing* the giver of them. But the *praiſing* Soul may fill himſelf with ſuch a *Joyful Hope*, as that in Pſal. 71. 14. *I will Hope continually, and will yet praiſe thee more and more.* Thoſe that are ſollicitous leaſt God ſhould Looſe any of *His Praiſes*, are the perſons, for whom God will be concerned that they don't Looſe any of *His Bleſſings*; theſe are they that ſhall experimentally *underſtand the Loving-kindneſs of the Lord.* Man, wouldeſt thou have any *Excellent Things* done for thy ſelf? Then bring thy *praiſes* for what *Excellent Things* have been done in the world.

I ſuppoſe by this time, we have generally got our *Hallelujahs* ready; but you call for a Catalogue of thoſe *Excellent Things*, which they are to be fixed on. 'Tis a *Feaſt* that you are this Day to be treated at; and before you go out of theſe Doors, a *Feaſt* you ſhall have. I ſhall ſet before you a ſhort Account of ſome *Excellent Things*, which I intend as a *Feaſt* for your *praiſes*; and believe me, though your *praiſes* had [and O that they *may have!*] no leſs than an *Eternity* to be *Feeding* on thoſe matters in, they never would be glutted, never cloyed.

First, The *Excellent Things* done by God, in the Works of CREATION, call for our *Praises*. It was once the out-cry of the Psalmist, in a Rapture, *Praise the Lord from the Heavens, praise the Lord from the Earth, praise the Lord all ye His Armies.* Truly, 'Tis our Business to *praise* Him, *for* the Heavens, and *for* the Earth, and *for* all those *Armies* which He has repleniſhed the World withal. We have a good pattern for us, in Psal 104. 24, 33. says the Psalmist, *O Lord, how manifold are thy Works! in wisdom hast thou made them all.* Well, and what is now incumbent upon us, that have the view thereof? It follows, *I will sing praise unto my God, while I have any Being.* Methinks the Children of Men too much imitate the Spider, when they Look after nothing but building a little *House* for themselves, and concern themselves with nothing but the petty Affairs thereof. We should remember that we are Citizens of the WORLD, and as far as we can, we should visit every Corner of it, with our *Praises* to Him, *of whom and for whom is all!* I make no question, but that we do in a blessed manner *Antedate* Heaven, by doing so. The *Praises* of God are Exhibited in every part of the World, and we forfeit the privilege of *Reason*, if we do not put as many

many of them as we can, into our *Acknowledgments*. There are above six Thousand *Plants* growing on that little Spot of the World, which we Tread upon; and yet a Learned Man, has more than once, found *One* Vegetable enough to make a Subject for a *Treatise* on it. What might then be said upon the Hundred and fifty *Quadrupeds*, the Hundred and fifty *Volatils*, the five and Twenty *Reptiles*, besides the vast multitudes of *Aquatils*, added unto the rich variety of *Gems* and *Minerals*, in our World? Our own *Bodies* are, to use the Phrase of the Psalmist, *So Fearfully and Wonderfully made*, that one of the Ancient Heathen at the sight thereof, could not forbear breaking forth into an *Hymn* unto the *praise* of the great Creator; 'Tis impossible that any thing should be better shaped! Indeed, All the Things that we have every Day before our eyes, have a most charming prospect in them; and the very *Deformities* which the Flood has brought upon this *Terraqueous* Globe, are made *Beauties*, by the Disposals of *the Lord that sat upon the Flood*. There is not a *Fly*, but what may confute an *Atheist*. And the *Little* things which our Naked Eyes cannot penetrate into, have in them a *Greatness* not to be seen without Astonishment. By the Assistence of *Microscopes* have I seen *Animals*

mals of which many Hundreds would not Æqual a Grain of Sand. How Exquisite, How stupendous must the Structure of them be! The *Whales* that are sometimes found more than an *Hundred Foot* in Length, methinks those *moving Islands*, are not such *Wonders*, as these minute Fishes are.

But alas, All this *Globe* is but as a Pins point, if compared with the mighty *Universe*. Never did any man yet make a tolerable Guess at its Dimensions: but were we among the *Stars*, we should utterly lose the sight of our *Earth*, although it be above twenty six thousand *Italian* Miles in the compass of it. Look upon the *Wandring Stars*, and you shall see so many *Worlds*, that swallow up all our Conjectures at the circumstances of them, and of their *Satellites*. Look upon the *Fixed Stars*, and what shall we say about the *Bigness* of them? Doubtless they many scores of times exceed the Bulk of this poor Lump of Clay, about a few Foot whereof the Inhabitants are so Quarrelsome. Or, what shall we say about the *Number* of them? For though they are but a few above a Thousand, That we ever see, without a *Telescope*, yet that will tell us, that the *Six*, which we commonly call, *The Seven Stars*, have above *Sixty* among them, and the rest are like the *Sand* of the Sea, innu-

numerable. But above all, the *Sun*, that principal *Engine*, which the whole *Visible Creation* hath such a manifest Dependence on; *This* declares *the Glory of God*, at such a Rate, that the Philosopher once thought himself Born on purpose, to *Behold the Splendors of it*. *This* at last hath glar'd out my Eyes, that at this Time, I can look no further upon the Marvels of the *Creation*. But, my Brethren, Let us take our Time to Travel over the *World*; (I hope, we shall one Day have *Bodies* more able to do it, than our *Spirits* at present are!) and then let us give many Thousands of *Praises* to Him, whose Omnipotent and Omniscient Hand hath Created all. O *Sing unto the Lord, because He hath done Excellent Things*, in making and managing the vast *Fabrick* of the World.

Secondly, The *Excellent Things* done by God, in the works of REDEMPTION call for our *Praises*. It was the *Exordium* of a Psalm, in Psal. 107. 1, 2. *O give Thanks unto the Lord, for He is Good; Let the Redeemed of the Lord say so.* Behold, a Constellation of *Excellent Things* here which the very *Angels* at this Day are with a million *Praises* adoring of. Could we steal a Look this Day into the Third Heaven, we should see

the

the multitude of the Heavenly Host there clapping of their Golden Wings, and hear them reiterating that *Heavenly Shout*, in Luke 2. 14. *Glory to God in the Highest*, because there is *on Earth Peace, and good will towards men!* When the blessed *Angels* behold the *horrible Pit* which Man by Sin was fallen down into, doubtless they were even at their Wits ends about a way for his Recovery; doubtless with pity and much Despair, they cry'd out, *Alas, for miserable man; He is helpless and hopeless now for ever!* But they have now seen a Remedy provided for undone wretched man, and therein they see, what they *Stoop* and *Bend* themselves to pry into; they see *The manifold Wisdom of God*; and they have ever since, even for more than five Thousand years, been *Praising* of the God, that has *Remembred us in our Low Estate, because his Mercy Endures for ever*. That there should be a *Man*, who was Born perhaps in *September*, not seventeen Hundred years ago, and who yet is the *Father of Eternity*; a *Man* who lay in a *Cradle*, and who yet cannot be contain'd by *the Heaven of Heavens*; a *man*, who is his own *Mothers Father*, in a word, a *man*, in whom dwells the *Fulness of the God-head*, and from whose *Fulness*, all we *receive!* behold an *Excellent thing* which the very *Angels* cover their faces at. No man

living

Living is able to comprehend the Triumphant *Praiſes* that were among the *Angels* of God, when our *Saviour* was firſt Born into the world. When the *Sun of Righteouſneſs* firſt ſhone in our *Horizon*, doubtleſs theſe *Morning Stars* were preſently making their Acclamations at it. The Tidings of it were quickly carried through all the quarters of the Heavens, and the whole *City* of God was *moved* at the Report. When it was told, *The Redeemer of Loſt Man is Born!* it ſet them all on *Praiſing* the moſt High God, and ſaying, *Glory, Glory to the Higheſt, in the Higheſt for ever!* Well, they call us, *Their Brethren*, and from the Lofty Battlements of the Third Heaven, they call unto us, that we would not Leave them to *Praiſe* Alone. A famous Miniſter Lying at the point of Death, after he had been for ſome Time ſenſleſs, fell to *Singing* in a manner very extraordinary, and gave this Reaſon for it, *I heard the Angels, and ſhall not I joyn with them!* Surely our Intereſt in *Redemption* is not inferiour to Theirs; but then ſtrike up, *Ye Redeemed of the Lord*; where, O where are the *Praiſes* due to Him that hath Delivered you from all the fiery plagues, which you have madly expos'd yourſelves unto. What could we *Children of wrath* have imagined, but that a juſt and a terrible God would

would have said concerning us, *I will avenge me on those Adversaries!* But instead thereof behold, He has ready for us, a *Jesus, who saves His People from their Sins*; and that calls aloud unto us, O *Look unto me, and be saved.* This is an *Excellent Thing!* 'Tis an *Excellent Thing* which God has done, in so *Loving the World as to give His only begotten Son, that whosoever Believes, may not perish but have Everlasting Life.* 'Tis an *Excellent Thing* which God has done, in ordering that *He who thought it no Robbery to be Equal with God, should take on him the Form of a Servant* for us thereby to gain the Dignity of *Children.* 'Tis an *Excellent Thing*, That *He who knew no Sin, should be made Sin for us*; and we *be made the Righteousness of God in Him*; and that we who have lain in the Belly of Hell should be *Renewed by the holy Spirit*, and be made to *sit together in Heavenly Places in Christ Jesus.* I am to tell you, That the Blackest of all the *Devils* are *Saints*, in comparison of that *Man*, whom these *Excellent Things* do not Effectually bespeak all possible *praises* from: But *you* that by *Regeneration* are arrived unto a more Plenary, Actual sensible Interest in this *Redemption*, are to be more abundant in your *praises.* O stretch the utmost of your Capacities, *to shew forth the praises of Him, who has called you out*

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Darkneſs into his Marvellous Light; Come, *SING unto the Lord, becauſe He has done Excellent* Things in the Recovering of Loſt Man to an intimate, and Eternal Fellowſhip with Himſelf.

Thirdly, The *Excellent things* done by God in the *Government* of the World, call upon us *to praiſe* His bleſſed Name for ever. The continual *providence* of God, is diſpoſing of all things in an *Excellent* ſubordination to His own *praiſe*; the *Wheels* of providence are not carried on *cæco impetu*, but are *full of eyes*, and if we *praiſe* Him not for Things that every day occur unto us, tis becauſe we are worſe than *blind*. Theſe two things are conjoyned in *Pſal.* 103. 19, 20. *The Lords Kingdom ruleth over all, Bleſs ye the Lord.* We may ſee our eternal *King* after an excellent manner keeping all the World in a real *Order*, notwithſtanding all the ſeeming Diſtractions of it. We may ſee him fulfilling of His *promiſes* and His *Threatnings*, and giving Recompences among the children of men. We may ſee him fruſtrating and confounding of His Enemies, and preſerving his Church, *As a burning Buſh not conſumed*.

We ſhould purſue a diſtinct ſight of theſe things, and Bleſs the Lord. When we ſee, that *His* is the *Kingdome*, we ſhould adde, *And thine is the Glory too.*

My

My arrival to this part of our Discourse puts me into a capacity to give you some Recapitulations of the *Excellent things* which this Day of THANKSGIVING is more particularly designed for.

My *Brethren*, there are *Excellent things* which our God has of late been doing in the *English* World. He that moves the *Wheels* of Providence through all the *parts* of the Earth, has given the *English* Nation lately to see those Revolutions which the Histories of all Ages can hardly parallel. And now let us this Day *sing unto the Lord for He hath done excellent things.*

I. The Late *Revolutions* in the Land of our Fore-Fathers Graves, afford unto us a sight of *Excellent Things* which ought to be had in *Everlasting Remembrance.*

And here,

The first and great and most comprehensive matter of our *Praises* is, **The happy accession of their Majesties,** King *William,* and Queen *Mary,* **To the Throne of the Three Kingdoms.**

This was a Thing in all the parts of it so Circumstanced, as to make all men say,

The

This is the Lords Doing, and it is Marvellous in our Eyes! It made a Second *EIGHTY EIGHT* out-shining that in the former Century. For,

Consider, the *Season* of it. It was when the *Protestant Religion* was Lying at the Stake; and foreign Popish Writers did not stick to tell the World in Print, That there was a *private League* made between two of the most Potent Monarchs in *Christendome*, (which one of their own *Ambassadors* also did in a manner own) for the *Extirpation of Heresy*; and that not only the subduing of *Holland*, but also the Enslaving of *England* were steps to be taken in order thereunto. It was when the *Indefatigable* Drudgeries of the Papacy, who had more than Ten years before declared, *We have here a Mighty Work upon our Hands, no less than the Conversion of three Kingdoms, and by that perhaps the utter subduing a pestilent Heresy, which has domineered a long time over a great part of this Northern World; whereof never such Hopes as now*; had now got all the Advantageous Posts of the Nation into their Hands, and had so model'd all their Business that they counted themselves *out of the Reach of chance for ever*; and were even ready like *Haman* to cast Lots for a *Lucky Day* to throw all their Vizards off. It was when the *Fundamental*

Laws of the Kingdom were overturned, and the *Frogs* of the *Romish Egypt* were swarming in a main, to take possession of the *Glorious Holy Mountain between the Seas*. When things were thought hastening to that pass, that every vacancy in the publick Employments would have made several *Proselytes* unto Popery; when a great Creation would suddenly have given the *Papists* a majority in the House of *Lords*, and New *Charters* with Bold *Returns* might quickly have given them a Majority in the House of *Commons* too; a Condition of Affairs that was formidable to all that penetrate into the Tendencies of *Popery*.

THEN it was that the (then) Prince of *ORANGE* entred upon his Glorious Enterprize of Rescuing the Church of *God* from the Bloody Altar, which it was now bound upon; and the Protestant Princes Combining with him, offered up their *Vows* to God, for the prosperity of this Important Undertaking, as counting that in the miscarriage of it, *All was Lost*. There had been one or two Attempts made before, but a *wrong step* taken in them, onely brought a Ruine upon the unhappy people Engaged therein. The Popish Party were then flush'd with their Successes, and forgot or slighted the Dying Words of one

whom

whom they *Burnt* (tis said) for only Relieving Distressed Sufferers; *Though you are seemingly vexed, and using your Violence against those whom you have got under you, yet unless you can secure the Lord Jesus Christ, and all His Holy Angels, you shall never do your Business; but Vengeance will be upon you, before you are aware.*

Consider also the *Manner* of it. It was the Expectation which the Late Earl of *Argyle* Expired withal, That God would accomplish His work, *Not by Might, nor by Power, but by His own most Holy Spirit.* And it has been done! The *Spirit* of God inclined the *Dutch* to give their Great PRINCE all the Assistence that could be given. When the Navy, with such Wonderful Turns of the *Wind*, as argued a particular Care of God about it, was come into its Harbour, the *Spirit of God* strangely inclined persons of all degrees to an Agreement with the Princes *Declaration*: it was a *Touch* of God upon their Souls! Whence, though the Nation were *Debauched* on purpose to make *Popery* acceptable to them, yet many thousands that were of no Religion at all, could not vow for *that* Religion. The same *Spirit* put a Terror into the Great Oppressors of the Nation, so that though there was a vast Army to oppose the Prince, the very *sound* of his Approach, put them to Rout, equal

to one given by the cleareſt Victory; and a
they had endeavoured by *Shams* to eſtabliſh
themſelves, *One* piece of Paper, which (
ſaid) was a *Sham*, had no little Hand in th
Defeat of thoſe Daring Criminals; nor wa
any blood ſhed in all theſe Tranſactions, bu
of a Little and a deſperate *Party* that ſeem
ed weary of their *Lives*, or they might hav
kept them. Hence enſued, by the unexem
pled and ſcarce accountable *Deſertion* of th
Late King, ſuch a Diſſolution of the *Govern
ment* as never had been known; and th
Throne becoming Vacant, the *Crown* is un
avoidably placed upon thoſe Illuſtriou
Heads, which, *God grant Long to Reign!*

And then, Conſider the *Proſpect* of it. Fo
what may be now hoped for, but a Proteſ
ant KING, *Juſt and Ruling in the Fear
God*, as a *morning without Clouds* unto th
Proteſtant World! We now ſee upon th
Britiſh Throne, A KING, whoſe unpara
lel'd zeal for the Church of the Lord Jeſ
at the *Loweſt Ebb*, hath made Him the P
nix of this Age; A KING in whom C
rage and *Prudence* make a Temper which
to be no where ſeen but in the Greateſt H
roes; A KING that ſcornfully rejected
Soveraignty over his own Countrey, wh
he might have have had it, by betraying

; A KING, that uſes to ſay, *That he cannot have ſo unworthy a Conception of God, or ſo baſe Thoughts of Mankind, as to believe that any one perſon ſhould be deſigned by the Almighty King, to trample and oppreſs a Society placed under him*; A KING, that ſo abhors all Perſecution, that when he accepted the Crown of *Scotland*, he Explained a clauſe in the Coronation Oath, with this Proviſo, *will not be obliged to be a Perſecutor*: A KING, that has twice had a *Crown of Light*, appearing in the Heavens over his Principality to ſignalize him unto the World: With him we ſee A QUEEN, whoſe Virtues had long ſince *Enthron'd* her in the Hearts of the whole *Engliſh* Nation: We do not now ſee a Romiſh *Dalilah* for the *Philiſtins* to Plough withal; nor is our *Solomon* under the Temptations which the greateſt Monarchs have ſometimes fell before. What can be hop'd for, but that the Chains with which the Tyrannous and Treacherous *Grand Segniour* of *France* had Fetter'd *Europe*, will now be broken? and that the moſt monſtrous *Tygre* in the world, having the Forces of Three Kingdoms let looſe upon him, while he is Attack'd with ſuch a *General Storm* on every ſide as was never ſeen before, muſt quickly either periſh, or proclaim *Liberty for that Religion* which he has out-done

all that ever Liv'd, for the Perſcution of
'Tis an unaccountable Coincidence wi
this, That ſome hundreds of People i
France are lately fallen into prodigious Ec
taſies wherein being *Dead aſleep*, they bot
ſpeak of T*hings* and ſpeak with *Tongues*
which before they had nothing of; an
they agree to tell us, *The Late Revolutions*
England *were to begin the Deliverance of th*
Church of God. Theſe are ſome of the Ex
cellent Things done by our God! Thus a
all the Affairs of *Europe* overturned.

But there is a further matter for our Pra
ſes which has followed hereupon; and w
that are a Countrey of *Nonconformiſts*, ma
not paſs it by unmentioned.

It is, **The Repeal of thoſe Laws which the Protſtant Diſſenters wer long Haraſſed with.**

It is well-known, That thoſe whoſe *Con*
ſciences did not allow them, to worſhip God
in ſome Ways and Modes then by *Law E*
ſtabliſhed, were not many years ago, *Perſe*
cuted with a violence, to be abhorred by a
ſober Men. It is well known that *Five and*
Twenty Hundred Faithful Miniſters of th
Goſpel, were Silenced in one **Black** Da
becauſe they could not comply with ſom
thing

things, by themſelves juſtly counted, *Sinful*, but by the Impoſers confeſs'd *Indifferent*. And it is affirmed, That by a modeſt Calculation, this Perſecution procured the untimely Death of *Three Thouſand* Nonconformiſts, by Impriſonment in Noiſome Goals, and the Ruine of *Threeſcore Thouſand* Families, within five and twenty years. As the Diſſenters are far from charging their Sufferings upon all that the *Church of England* in its National Conſtitution acknowledges for her *Sons*; for we have ſeen the moſt Learned and Worthy Members of that Church make their publick *Pleas for the Nonconformiſts*, and *Boldly* beg for *Moderation to them*; and advance this Aſſertion, *That for every man to worſhip God according to his Conviction, is an Eſſential Right of Humane Nature*; and we have Learnt, That the late Perſecutors were moſtly a Knot of Ill men who profeſſed, that they had rather be *Papiſts* than *Presbyterians*, and that they would as ſoon be *Turks* as *Papiſts*; and who ſurrendred themſelves as meer Tools to a *Popiſh Party*, that thought to grow great upon the Ruines, of both the Parties whom they ſet together by the Ears: *So*, I hope, the Diſſenters will now *forgive* and *forget* the moſt inhumane Injuries that they have ever ſuſtained. The ſeverity of that *Perſe-*

cution,

cution, which at last had broke up the Con
gregations of them that had *perfected* the
Testimony to the Kingly Office of th
Lord Jesus, than Celebrating a Thanksgi
ing for it, indeed caused the Dissenters
Accept of *Liberty*, tho' upon some Term
which they approved not. You are not i
norant that we then told you, There wou
quickly come an *Earthquake* that should ca
ry on that *Liberty* to more perfection; an
behold it is now done in a *Parliamenta*
Way! Blessed be God, that Protestants a
come to a better understanding of the
true Interest! May the *Apples* of *Strife*
mong them now be removed! May all Go
men concur in pursuance of that *Reformati*
which God now calls His Church unto
and may the *Reformers* have *Peace* amo
themselves, and (as one speaks) *War* wi
none but Hell and *Rome*. But for t
Church of God, in *Scotland*, as their Cal
mities exceeded what their Neighbours fe
which I suppose, the *Martyrology* they pr
mise us will demonstrate; so they have n
come behind them in Deliverances.
what has God wrought? may Brethren,
looks as if God had begun the *Resurrection*
His *Dead* People. *O Lord God, Thou hast*
gun to shew thy Servants thy Greatness, and
mighty Hand, for what God is there in Hea

or in Earth, *that can do according to thy works?* And if ſo, 'tis time for us to *Lift up our Heads*, with at leaſt ſome Examination, whether we ſhall not ſhortly ſee the *Vintage* of the *Papal Empire?* Whether *Italy* be not near a greater *Earthquake*, than that which made hideous Deſolations in above Thirty Cities, Towns, and Villages there, a little while ago? Whether the Blaſt of the Second *Wo Trumpet*, be not juſt expiring, and the *Turkiſh* Power be not within two or three years (at leaſt) of that End, which will make him incapable to Diſturb *Europe* any more. Yea, Whether the *Goſpel* of the Lord Jeſus will not quickly have *Liberty* with an *Efficacy*, not only in *Popiſh* Countreys where it is Reſtrained; but alſo in *Pagan* Countreys, in *One* of which, we hear of near two Hundred Thouſand Heathen, Converted unto true Chriſtianity, within theſe few years?

In a word, Whether the Day is not at Hand, when the *Kingdoms of the World, ſhall be the Kingdoms of our Lord, and of his Chriſt!* Whether we ſhall not very quickly ſee thoſe, *glorious Things which are ſpoken of thee, O thou City of God!*

II. The late *Revolutions* among our ſelves, have alſo been attended with ſome *Excellent*

Things

Things, where of we may say, *The finger of God is here!* Indeed nothing in the World could more exactly imitate and resemble the late circumstances of our Mother *England* than the *Revolutions* here, in all the steps thereof; and this, though we understood not one another. This was from the *Excellent* operations of that God who turns a *Wheel* in a *wheel!* And what shall we now say? The Judgments of God have been upon us heretofore; but *this poor Land has cry'd unto the Lord, and the Lord has heard and sav'd.* And the Enemies of *New-England* have still perished before the Rebukes of that God who is *our King, our Lord, our Lawgiver.* It has been as dangerous to seek the Hurt of this poor Countrey, as ever it was to annoy the *Piccardines* of old; and they that have stretched out their *long Arms* to make us miserable, have brought upon their *own Heads* the *vengeance of the Temple.* But we were grown a worldly, Sensual, Factious People; and then our God fulfill'd unto us that Word of His, *I will punish you yet seven times for your Iniquity.*

Our *Charters* were taken from us, and *our Land, Strangers devoured in our presence.* You have seen cause to *Declare*, That there were deny'd unto us the *Common Rights*, which all *English-men* justly reckon themselves born unto; and that all that was dear unto us,

was

was entirely given up to the *Arbitrary disposal* of four or five Men, that beyond all measure hated us, and made no stick to tell us; *We were but Slaves.*

You have seen cause to Declare, that we were now given to understand, *Our Lands were none of our own*; and that a Storm of unjust Violence was every day falling upon the more Honest, and sober part of the Country, while *the wicked walked on every side, and the vilest Men were exalted.*

Our *Churches* also began to feel the kindness of those, who had *Sworn by the Living God, to ruine them*; and all Debauchery was coming in among us like a mighty Flood. All this while we were in a *Sea of fire*, miserably scorched and scalded; and yet it was *mingled with Ice*; there were great cakes of Ice over our Heads; there was no getting out. That one person, who now hazarded his All to obtain us Relief, by carrying our *Addresses* for us, was made sensible of this.

Remember, O *New-England*, how often that cry then went up from thee to the Lord, *Return we beseech thee, O God of Hosts! look down from Heaven and visit this Vine*; And now, behold, He is *Returned.* Our Adversaries are *what* and *where* they are; and we see so far *Our Judges as at the first, and*

and our Councellors at the Beginning.

And there are ſeveral *Excellent Things* that have been done for for us by our God, while He has been effecting of our Deliverance.

We have cauſe to *Praiſe* the God of Heaven, That in the Tumult of our Action, there was not the loſs of a Drop of *Blood*, nor ſuch *Plunder* and *Outrage* as would have been a Diſgrace to our Profeſſion.

We have cauſe to *Praiſe* Him, that our Soveraign has Declared, *He took very well what we had done for Him, and for our ſelves in the Revolution.*

We have cauſe to *Praiſe* Him, that we have been ſo comfortably carried through the Difficulties of a whole *Summer*, while we could not ſay *That any Law was of any Force with us.* Every Week erected a new *Ebenezer* for us!

We have cauſe to *praiſe* Him, for putting it into the Heart of a Perſon, well known unto you all, to take a *Voyage* into *England*, juſt before the late Overturnings there: on purpoſe to be in the way of thoſe Opportunities, which his *Faith* was that he ſhould have, to ſerve the Churches of the Lord Jeſus here; by which means, (as our Friends there aſſure us) it is that we have been preſerved from being *totally undone.*

We

We have cauſe to *praiſe* Him, for giving a check to thoſe *Indian Blood-Hounds*, which have been worrying of us in the *Eaſt*, who having deſtroy'd ſeveral *Plantations*, met with no *full ſtop*, till they aſſaulted the firſt Place where a *Goſpel Miniſtry* was maintained; but there they found ſuch a Bar in their Carrier, that we now hear no more of them.

And may I not ſay it? We have cauſe to *Praiſe* the Glorious God, for ſome *Excellent Things*, which as yet we know not of. We gave *Imperfect*, but (with many) *probable* Accounts, of a Deliverance from a *French* Force, that the poſſeſſion of this Territory, would have been a valuable Thing unto.

But this is indubitable. *If it had not been the Lord, who was on our ſide, may* New-England *now ſay, they had ſwallowed us up quick: Bleſſed be the Lord, who hath not given us as a prey to their Teeth.*

New-England, Be humbly Thankful to thy God, and *exalt the God of thy Fathers*. God forbid there ſhould be any *Murmurers* among us all. A year or two ago, we would have been Thankful for a ſmall moyety of what we now enjoy: But if our *Praiſes* are not yet enough animated, I pray then, let us make a *compariſon* of our *Condition*.

Compare our Condition with that of theirs

them in *Hungary*. The Protestant *Churches* there have been made a Desolation, and it would break an heart of Stone to Hear, what both *Pastors* and *People* have endured. Should you see one of the poor *Confessors* come out of an hideous *Dungeon* full of *Toads*, and *Snakes*, and *Excrements*; with their very *Throats* putrified, their *Teeth* fallen out, and their *Eyes* gone into their Heads, and their *Flesh* mangled in a thousand places, you could not forbear preaching a Sermon on, *Thankfulness to God* Imagine your selves under the continual Executions of the most *witty Devils*, and all that shall but relieve you with a bit of Bread, torn to pieces by the hand of an Hangman, and you will see what has befallen the most venerable Ministers of that Kingdome, until the *Protestant Religion* has been almost extirpated there, and this after the Oathes of their Monarch to support it.

Compare our Condition with that of them in *Germany*. The *French* King has there made even the Popish *Provinces* themselves a Stage of Blood, and laid all in *Ashes* for many Leagues together. He has given the *Sun* for his Device upon many of his *Coines*; and by the *Fiery Destructions* which his *Bombs* have made, he has given us cause to suspect whether he be not the

Sun

S[illegible] in the fourth *Vial*, that has power to *Scorch men with Fire.* Imagine that you were put under the *French Contributions*, and not only Rob'd of all you have in the World, but also driven like so many Cattle before their *Slaughterers*. Imagine your *Towns* laid all in Heaps, and your Persons obnoxious to all manner of *Rapine* and *Murders* from the worst of *Harpyes*: this is what thousands are now feeling of.

Compare our Condition with that of them in *France*. Except in the matter of our *Sabbaths*, what are we better than the People of God in that rueful Countrey? But all the Bloody Butcheries and Cruelties committed in the By-*past Ages*, are meer Trifles in comparison of what that People have of late endured, and this after *Faith* given often enough unto the contrary. After they had gone thorough intolerable vexations in all those things that they had any kindness for, they have been at last given up into the claws of the mercilesse *Dragoons*: and were all the Divels of Hell Incarnate, they could not invent more or worse Tortures, than these *Dragons* inflict upon Persons of all sorts, till they have compelled them to abjure the *Truth* of God; and thus all the Flocks of the Lord Jesus have been worried and Ruined there. Imagine a Swarm of

of Lew'd *Souldiers*, like *Locusts* quartered your Houses, and there binding of *you*, th they might abuse your neareſt Relations be fore your eyes; imagine them Hanging o you by the Hair of your Heads and then half Choaking of you with *Smoke*, o half Roaſting of you with *Fire*; imagine them pricking of you with *Knives* and *Bod kins*, and with ten thouſand lingring Tor tures, making you *Deſire*, while you may not *enjoy*, ſuch a privledge as *Death*; until at laſt you have been worried into an *Abju ration*, which makes the wounds on your Conſciences no leſs than thoſe on your *Bodies* were before.

To have done, Compare our Condition, with that of our Engliſh Brethren, in woful *Ireland*, eſpecially the more Southern Coun ties of it. Behold, their *Eſtates* Confiſcate the value of Four Millions was long ſince the Account of the Loſſes felt by only them who had Fled into *England*. Behold their perſons Confind; having ſharp *Skeins* ready for their Throats, with juſt *Fears* day and nigh of a new Maſſacre. What would you think, if you were driven like Dogs into the Goals of *Galloway*: if you were Enjoy ed to carry your own Fathers Heads upon *Poles* in the Head of a Regiment, or if you lay at the mercy of a *Wild Iriſh* Rabble?

Behold these things, Behold them with Sympathy O *New-England*; and be not scanty in thy *Praises* to Him, that has *known* thee *above all the Families of the Earth.*

Come, and *Sing unto the Lord*, for the *Excellent Things* which He has done. But yet let us not put Him off with a *Song*. 'Tis a thing very pleasing to God, that we have a *Day of Thanksgiving* to *Praise* Him in; and if this *Day*, he duely kept, I doubt not but *Good News* will quickly put us upon the keeping of *Another*. He that *Inhabits the Praises of Israel* will keep *House* among us, if by Leaving off our *Praises* we turn Him not out of Doors. It was a Remarkable thing that befel One of our Neighbours, a while ago. By a Shipwrack, he was cast upon a desolate Island, where he was left many months Alone. After many a *Day of Prayer*, for succour, he at last kept a *Day of Praise*, for the support which He had so long Enjoy'd; and within a few Hours upon this, there came a Vessel by that saved him. *New-England* has been, and yet is, in so many troubles, that some have questioned whether a *Day of Thanksgiving* would be *Seasonable!* O Yes! most highly Seasonable! Keep it well, and it shall yet be said, *Also in* New-England, *things went well.*

But the principal Thing in our *Thanksgiving*, yet remains, and that is, a *Thanks-Doing*

Let us all Repent, and Reform, and ſet up on the Lively *Doing* of the *Good Thing which the Lord our God Requires.* The Apoſtle ſpeaks pathetically, *I beſeech you, Brethren, by the Mercies of God.* It is This, I conclude withal; *I beſeech you Brethren, by the Mercies of God,* that *New England* may be as a Noble Perſon ſometimes call'd us, *The beſt people in the world*; and that no *ſcandalous Things* may be done here, to offend the God that has done *Excellent Things* for us. *I beſeech you by the Mercies of God,* that as we profeſs the *Proteſtant Religion* with the moſt exalted Purity, ſo we may *practiſe* it in ſuch an Exemplary manner, that, A *New-England man,* may be a Term of Honour in the world. *I beſeech you by the Mercies of God,* that we may all ſincerely intend the ſame Ends, which brought our Predeceſſors here, even to propagate the Spiritual Kingdom of our Lord Jeſus Chriſt. May all due pains be taken, that not only the *Engliſh* may every where have the Knowledge of God, but that the *Indians* too, may ſhare with us in it; for an Engagement whereunto God has given us to ſee, as that a very viſible *Blaſt* has attended the *Eſtates* of them who have grown Rich by *Trading* of *Drink* with them, ſo a viſible *Bleſſing* has accompanied them who have Laboured in *Preach-*

g of *Truth* to theſe poor Pagans; and ſince
t this day, the moſt powerful Nation of
hem, namely, the *Mohawks*, ask for the
oſpel, it cannot but be a piece of *Policy* as
ell as *Religion*, in us to carry the Goſpel unto
em, while they cannot be reconciled unto
e Superſtitions of our *French* Neighbours,
at have been Tampering with them. O
at we might not forget the Errand of our
ore-fathers hither! We ſhall then Flouriſh,
ſpite of all that wiſh ill unto us; Thus
ill Salvation be nigh unto us, and Glory ſhall
well in our Land. May our God ſanctifie
His Diſpenſations to us; particularly thoſe
the Summer paſt, as well the *Terrible* as
e *Merciful*. 'Tis a Metaphorical *Earth-*
ake which has lately been among us, and
ere was a *Literal* one in ſome parts of the
ountrey preceding of it. May theſe *Earth-*
akes produce better effects on us than thoſe
Lima in this our New-World *America*,
upon the people there a little while ago.
e are informed, That an horrible *Earth-*
ake, after ſome Warnings of it, ſhook that
eat and Lewd City; till with incredible
oiſe and Fury, it ſunk a large Part of it
o the *Earth*, and the *Sea* came hideouſly
olling in upon it. While the miſerable
niards were under Apprehenſions of pe-
ing in ſpeedy Ruines, they that had been

mies one to another immediately made R
conciliations; they professed a Deep Repe
tance of their former *Vices*; their fine O
naments and other Vanities, they buri
under ground; and with consternation cr
ed out, *Our Oppression, our Injustice, the Ext
vagancies of our Cloathings and our Houses, ha
brought all this upon us!* We have newly be
passing thro' a Figurative *Earth-quake*, whi
is not yet quite over with us. God forbi
we should be *Impœnitent* after all; and, fin
I would *End*, where I *began*, God forbi
that we should be *Unthankful* for our prese
vations. *New-England* is not used unto su
Follies as *Bonfires*, nor do we think *Ringi
of Bells*, but *Sin ng of Psalms*, to be a *Than
giving* Exercise. Come then, *Sing unto
Lord*; Sing the Praises which He may
claim unto. It was a no less wonde
than undoubted Thing which happened
France a few months ago, when, upon t
Dissolution of the *French Congregations*, a
a particular Interdict upon the *Singing
Psalms* thro' the Kingdom, there were th
sands of persons, in hundreds of places,
scores of Times, that plainly heard t
Singing of Psalms after the manner of t
French Assemblies with a most Ravishi
Melody, by *Invisible Singers* in the Air;
thing so notorious that the very *Psalms* w
of

ticu *Diſtinctly* as well as *Audibly* enough ung, to let the Hearers know what Pſalms ey were; ſuch as the *Fifth*, the *Forty Se-nd*, the *Hundred and Thirty Eighth* particu-rly; and even the Parliament of *Pau* made Decree that men ſhould not go abroad to ear this unaccountable *Singing* under a for-iture of *Two Thouſand Crowns*: upon which e Reflection of the incomparable *Jurieu* is. *his is a Reproach that the Providence of God akes unto us; becauſe you have not dared, n'r en willing any more to Sing His Praiſes and ongs of Thanksgiving. God has made mouths n the midſt of the Air! But behold an lappy Preſage, that God will not ſuffer your oices and your Songs to Dy, the Angels have ezed on them.*

Thus, give me Leave to ſay, That if we ill not *Sing unto the Lord*, there are *others* hat will; and we that will not, *never ſhall!* ea, our *Silence* may provoke the very ocks and Stones to loud Shouts, in *praiſing* e Eternal God.

O come, and *Sing unto the Lord*; and ough we do not certainly know what hanges yet may come upon us, nor how r the *Cloud's may Return after the Rain*; let s nevertheleſs be found, *Singing to the Lord.* They that Remember how many *Princes* d *Intereſts* were concerned for the *Proteſt-*

ant

ant Religion threescore years ago, and how almost all of them afterwards Disappeared, cannot yet be without *Apprehensions* in the midst of their *Thanksgivings*. But, though we may not Sing *Requiems* to our selves, yet we may Sing *Praises* to our God: and whatever Fears may be upon us, *I* am now to Repeat that Call; *Awake, Awake, O Congregation, Awake, Awake, and utter a Song.* It was a memorable Accident which happened near one of the *Leeward Islands* some years ago. A Ship with some pious people in it was by a violent Storm driven between two hideous Rocks; where she lay on one side so that every moment they expected she would overset; In this Distress, in this Despair, they agree to Dy *Singing*, and there they sat *Singing* the *Hundred and Forty sixth Psalm.* But behold, a *Dutch Ship* that had newly taken a *Spanish* Vessel, at that Instant came by, and not only delivered them from the perils of their *own Ship*, which immediately perished, but also bestowed an *other Vessel* on them. Methinks, this poor Country has been, and yet is, much in the condition in which *That* serious people were. Well, but supose we should *Sink* after all the *Excellent Things* which have been done for us, (and yet we can't forbear saying, *If the Lord were pleased to kill us, would He have shewed*

ſhewed us all theſe things!) Let us however *Sink* and *Sing* both at once, and keep *Singing* to Him that has *done Excellent Things*, while we have any *Breath*; (and when we have *None*, we ſhall do it *Better!*) ſuch a Courſe it is, which gives the greateſt *Likelihoods*, that He will with a perfection of Deliverance, *Ariſe and Save us.*

FINIS.

A Passage in Mr. *Flavels* Thanksgiving-Sermon, Preached *Febr.* 14. 1688

SHall we Ingratefully Overlook the Beginnings of Mercy, as small and Inconsiderable Things? Shall we say, *All this is Nothing*, because we have not yet *All* that we would have? God forbid. When *Israel* was in *Egypt*, then a Little Straw would have been Esteemed as a great Mercy; but afterwards *Quails* and *Manna* were Despised. Brethren, Three or Four Years ago, you would have Accounted it a Special Mercy, to have Enjoy'd an Hour or Two together in *Prayer* or to have had a Little Spiritual Bread Handed to you, behind your Enemies Backs; and is it nothing in your Eyes this Day, to behold the Worship of God at Liberty? Yea, to see the *Success* of the *Gospel*, in bringing home of many Souls to Christ? The Fears of *Popery* vanished? The Witnesses Risen; the *Tenth part* of the City fallen; and such a Prospect of far greater and more glorious Things before your Eyes? O let not the Consolations of the Almighty seem small.

A

A Postscript.

Endeavouring the Satisfaction of them that are *Inquisitive* after the late Stupendous Extasies and Prophesies in France.

THe *Words* of God are *True*, in the Notice which they have given us, *That the Works of God are Great*; and certainly no Age did ever afford Instances of *Greater* than those which are *Now* the matters of Discourse and Wonder throughout the World.

Among the *Marvellous Things* which at this Day strike the minds of Men with a just Astonishment, there are not many more considerable, than those of *the late Extasies in France*. Concerning which we have undoubted Information;

That about the beginning of the Year 1688: a young Shepardess in the Province of *Dauphine*, fell into unaccountable *Trances*, wherein tho' the standers by, pull'd her, struck her, cut her and burnt her, yet it was impossible to awaken her. In this condition, her custome was to utter many Divine things; and

and though she could neither write nor read, nor could speak any *Language* but that of her Countrey, which has nothing of pure *French* in it, yet she now *Pray'd* and *Preach'd* at a most prodigious rate, and Sang *Psalms* after the manner of the *French* Protestant Congregations: and when Auditors that could thereby be edified, were present, she expressed herself, not only in *French* of a Dialect most Exact and Correct, but also having occasion to speak *Latin*, in the Refutation of the *Romish Superstitions*, she did it with a distinctness that fill'd all the Hearers with Admiration. And though when she came out of her sleep, she remembred not what had befallen her; yet she had her wits thereby made more Sparkling and Refined.

Those new *French* Apostles, the *Dragoons*, quickly did their utmost, for the suppression of this *Rare Thing*; but behold the event! It was not long before other persons fell into the like *Trances*, with *Symptoms* not unlike to those which had attended her; and the Number encreased unto several Hundreds of these *Prophets*, if I may call them so? whereof even the Kings own Guards afforded *One*. And at length some that were *Awake* were carried forth unto Rapturous Exercises with an *Eloquence* and *Energy* equal to that of those that were *Asleep*.

They are People of all Ages and Sexes; but the greateſt part of them are *Boyes* and *Girles*, from ſix or ſeven to five and twenty years of age; and perſons very old; all of them the meaner ſort of People: but of Families Exemplary for their good living; the whole affair being indeed ſo prodigious, that the moſt obſtinate *Saddu cees* in the Kingdom confeſs it, *A natural Diſtemper directed by Providence to procure the Repentance of a ſinful World.*

The Miniſtry of theſe *Extraordinary People*, does chiefly conſiſt of two things.

One part of it is, the *Admonition* of thoſe unhappy perſons that have provoked God by many notorious Miſcarriages, but eſpecially by *Apoſtaſie* under the late Perſecution. They deride the Follies of the *Maſs*, with a ſurprizing ingenuity; and in a vaſt Aſſembly of perhaps two thouſand People come together to hear theſe *Preachers*, if there be any that have abjured the *Proteſtant Religion*, they will call them before them, and addreſs them in ſuch powerful Terms, as uſually make not not only the whole Congregation ſhed floods of Tears, but the *Apoſtates* themſelves to become *Penitents*: and there comes not one away, who does not poſitively declare, *That he had rather be torn to pieces with wild Horſes than ever go to Maſs again.* No

man

man is able to resist their Words! And they make the *Penitents* now and then confess other particular sins, which they convince them of, though the Transgressors had imagined these Faults impossible to be discovered. A whole Council assembled could not manage any matter with more Authority than *They* do the Conviction of those, who have gone to *Mass*, that they may shun the severities of the *French Dragoons*.

It may not be unprofitable to recite a few of the Sentences, which fell from the mouths of these *Extaticks*.

Have a care (said one of them) *that you come not hither out of Curiosity. Better it were for the Wicked that hot Coals of Fire should pass through their mouths, than that they should mock at the Word of God; they had better swallow a Serpent with all its Poison.*

If the Wicked (said one of them) *had the same power over God, that they have over you, they would do the same to Him that they do to you: but God will pronounce the Sentence of Malediction on them, and will say*, Go into Eternal Fire.

Brethren, (said another of them) *Pray hard; and then though we should meet an Army of Enemies at the Door, God will place a million of Angels for your Guard.*

Brethren, (said another of them) *We*

have

have always apprehended more the Threats of Men than those of God, else what happened to us, would not have happened.

One of them said, *Your Riches have ruined you, and your Prayers must Relieve you.*

One of them said, *I am afraid the first Persecution will make you return to Mass again; but O suffer your selves rather to be first cut in pieces.* Alas! *Jesus Christ has poured out all his Blood for us, and we can't endure the prick of a pin for Him.*

To the *Apostates*, they generally so conclude their Warnings; *You have sinned against the Father, you have sinned against the Son, take heed of sinning against the Holy Ghost, for God will then pardon you no more.*

And when the Children are told, *They shall be Hang'd*, they are not at all afraid, but answer, *That is but a little harm for a greater good.*

But the other part of their Ministry is, The *Prediction* of Things quickly to come to pass. They do indeed foretell many Things of a more private concern; they foretell a thousand Things that must happen to themselves and their Friends: and the issue confirms the Prophesie. One of them being thrown into a Dungeon, said, *The man who sent her thither should within eight Dayes fetch her out*, and it strangely was accomplished.

But

But the Things of a more publick Concern, are chiefly those which they foretel. The Gentlemen, who give us the History, tell us, that they judge it not yet convenient to publish a large part of the Authentick and sufficient Collections which they have made of these Prophecies. However, they have given us a Taste. In general, The Subjects of this *Enthusiasm* all agree in foretelling, *A Speedy Deliverance to the Church of God*: and they declare, *The Late Revolutions in England, to be the Beginning of that Deliverance.*

Tho' all *France* was fill'd with a Rumour, That the Late K. *James* had Defeated the (then) Prince of *Orange*, both by Land and Sea, *these* then said, *The Authors of these Reports commit a great sin, for the Prince of Orange has Chas'd, and shall Chase the King out of England; and that is the Beginning of the Deliverance of the Church.*

They foretold a fresh Assault of Persecution in *France*, and it had a very dreadful fulfilment; for after it Ensued a Terrible Storm of Outrage upon the Relicks of Protestantism in the Desolate Kingdom: in one Article of which, there was a Massacre, of about four hundred people; but they foretold within how many Days the Persecution should be over; and they give hopes of a *Protestant*

King,

King, very quickly to be ſeen in *France*. They proclaim, *The Divel is going to be ſhut up in the midſt of Hell!* They ſay, *The Accompliſhment of the Prophetical Months and Dayes is at Hand; but it muſt be accompanied with very Terrible Wars and Plagues.*

The whole is a Thing very unaccountable: and when I conſider the Fate of the famous *German Prophets*, which made ſuch a Noiſe in the World: or, when I conſider, that while the *Jews* were under their Infatuations about their falſe Meſſiah, *Sabatai Sævi*, ſome Hundreds of people fell into *Extaſies* (as 'tis Reported) wherein they Propheſied, the ſpeedy Deliverance of the Jews by that Impoſtor, and *Little Children* that could not ſtammer a word, yet repeated and pronounced the *Name* of this Deceiver, with Happy Omens of Him; but conſider on the other ſide, That *not to Regard the Works of the Lord*, is a *Deſtroying evil*; I dare not make any Reflections on it. I dare not ſay, what *Authority*, or what *Original* is to be aſſigned unto theſe *Inſpirations*; but this *I* know, the *Comfort* and *Counſil* of the Church is without ſuch things *now* ſufficiently provided for; and our Lord Jeſus having foretold the State of the Church until He come again, hath ſo concluded His Predictions, *If any man ſhall add unto theſe things, God ſhall add Plagues unto Him.*

Him. Nevertheleſs, This alſo *I* ſhall take for granted, That the Great God intends hereby to *Awaken* us unto a Conſideration of what is before us; *That* is a proper uſe of *Miracles*; and when we are once Awakened, there is provided for our Entertainment *A more Sure Word of Prophecy*: which O that our God may help us to *Give Heed* unto. *Amen.*

The Way to Prosperity.

A SERMON

Preached to the *HONOURABLE*

CONVENTION

Of the

GOVERNOUR, Council, and *Representatives* of the *Massachuset*-Colony in *New-England*; on May 23. 1689.

By *COTTON MATHER.*

Jer. 23. 28.

He that hath My Word, Let him speak Speak My Word faithfully.

BOSTON.

Printed by *R. Pierce.* for *Joseph Brunning, Obadiah Gill,* and *James Woode.* MDCXC.

A Prophesy in the Divine Herbert's *Church-Militant.*

Religion ſtands on Tip-toe in our Land,
Ready to paſs to the *American Strand.*
When height of Malice and prodigious Luſts,
Impudent Sinning, Witchcrafts and Diſtruſts,
(The marks of future Bane) ſhall *fill our cup*
Unto the Brim, and make our meaſure up;
--- Then ſhall Religion to *America* flee;
They have their Times of *Goſpel*, even as we.
-- Yet as the *Church* ſhall thither *weſtward* fly,
So *Sin* ſhall Trace and Dog her inſtantly.

The Preface,

THe *Occasion which first produced the following Sermon, cannot be expressed in better Terms, than those which were used by the Worthy Gentlemen that were the* Conservators of our peace, *in their humble Address to Their Majesties, bearing Date, May 20th 1689. Wherein among other things they say,*

---- Your three several Princely Declarations, Encouraging the English Nation, to cast off the Yoke of a Tyrannical and Arbitrary Power, which at that time they were held under, have occurred unto the View and Consideration of the people in this Countrey, being themselves under alike (if not worse) evil and unhappy Circumstances with their Brethren in *England*; First by being unrighteously deprived of their Charter-Government, & Priviledges, without any Hearing or Tryal, and under utter impossibilities of having Notice of any Writt served upon them; and then followed with the Exercise of an illegal and Arbitrary power over them, which had almost ruined a late flourishing Countrey, and was become very grievous & intolerable; besides the growing miseries,

and daily fears of a total Subversion, by enemies at home, and invasion by forreign force; the people thereby excited, to imitate so noble and heroic an Exemple, being strongly and unanimously spirited, to intend their own safeguard and Defence, resolved to sieze upon and secure some of the principal persons concerned, and most active in the ill management of the illegal and arbitrary Government, set over them by Commission. Accordingly upon the eighteenth day of *April* last past, arose as one man, siezed upon Sr. *E. Andros* the late Governour, and other of the evil instruments, and have secured them for what Justice, Order from your Majesties shall direct. --- *Thus that Address.*

Upon the late Revolutions thus described, ensued various debates about the further Steps *that were needful to be taken for the service of Their Majesties and this afflicted Country; Which* Debates *quickly issued in the Return of our Government, into the Hands of our Ancient Magistrates; who with the* Representatives *or* Deputies *of the several Towns in the Colony, made another Address unto Their Majesties, bearing date, June 6. 1689. in which Address there were these Words,*

--- Finding an Absolute Necessity of Civil Government, the People generally manifested their Desires and Importunity once and again

gain, That the Governour, Deputy Governour and Assistants, chosen and sworn in May 1686. according to Charter & Court as then formed, would assume the Government;---

--the said Governour, Deputy-Governour, and Assistents, then Resident in the Colony, did Consent to accept the present Care and Government of this people, according to the Rules of the Charter, for the preservation of the Peace and common safety, and the putting forth further Acts of Authority, upon Emergencies: until by Direction from *England*, there should be an orderly Settlement; which we hope will Restore us to the full Exercise thereof, as formerly; notwithstanding we have, for some time, been most unrighteously, and injuriously deprived of it.

That Royal Charter being the sole Inducement and Encouragement unto our Fathers and predecessors, to come over into this Wilderness, and to plant the same at their own Cost and Charge.

In Answer to this Address, His Majesty in a most gracious Letter, bearing Date the 12th of August 1689. *unto the Government here, uses these Expressions,*

Whereas you give Us to understand, that you have taken upon you the present care of the Government, until you should receive Our Order therein, We do hereby Authorize and

Empower you to Continue in Our Name, your Care in the Administration thereof, and Preservation of the Peace, until We shall have taken such Resolutions, and given such Directions for the more orderly Settlement of the said Government, as shall most conduce to Our Service, and the Security and Satisfaction of Our Subjects within that Our Colony.

It was in the time of our greatest Heats *and* Straits, *and at a time appointed for a* General Assembly *of this great Colony, that the ensueing Sermon was expected from me. Through the Grace of God, the Sermon* Then *was not altogether unacceptable to some who desired the Publication of it. But I gave not my full Consent unto their Desire, until now, they had an* Opportunity *(with their Renewed* Importunity *) to join it with another Discourse which they have obtained from me; and tho' the little* Differences *which were among us, when the Sermon was preached, are now so well Composed, yet I flatter my self with an opinion, that the things here insisted on, will not, should not be judg'd* Unseasonable.

I confess it is a very Bold *thing, for one every way so mean as my self, to Address the whole Countrey in such a manner as here I do; but,* Si crimen erit, crimen *Amoris* erit; *and if the general Dispositions of the year will not excuse*

cuſe a Breach of Order *in me, I have but one thing more to offer by way of Satisfaction for it. There was once a people in the world, with whom it was a Cuſtome, That when men would Conciliate the Favour of the* Ruler, *they were to preſent his own* Son *before him, as a* Sight *which would ſpeak more than any Advocate. Inſtead thereof, that I may not want the Favour of my* Countrey, *how blameable ſoever they may count my freedome with them, I ſhall only preſent them with my own* Father; *whoſe cheerful Encounter with an hazardous Voyage unto a ſtrange Land, and with innumerable Difficulties and Temptations there, for no other Cauſe, than that he might* Speak FOR *them, has at leaſt merited a Pardon for* Mee, *with whom he has for near two years now left both his* Church *and* Family, *if I have tranſgreſſed by taking a Liberty of* Speaking TO *them at the ſame time, the things which may promote our Enjoyment of the* Divine Preſence *with us. Now, may* Salvation be nigh unto us, *and* Glory dwell in our Land!

Cotton Mather.

The Way to

PROSPERITY

It is the Word of the Eternal GOD

in II. *Chron.* XV. 2.

Hear ye me, Asa, *and all* Judah, *and* Benjamin: *the Lord is with you while you are with Him.*

IT is a *Remarkable Occasion* which has brought these Words to be the Subject of our present Meditations; but it was much more a *Remarkable Occasion* which these Words were first uttered upon. We find them in the Sacred Book of *Chronicles*, which *Chronicles* are not the *Civil Records*, in other parts of the Bible refer'd unto; but an Inspired History of things that concerned the *Line* of Christ and the *Church* of God for five hundred more than Three Thousand years

years. It seems as an *Epitome* of the *Whole*, (for so tis in *Jerom*'s Language) to be written as *late* as the *Last* of all the Books in the Old Testament; and the Hebrew Bibles give it a place accordingly. The Greeks choose to entitle it, *The Book of things* (else where) *passed by*; because, as *Lyra* notes, according to the Rule of our Saviour, *It gathers Fragments that nothing may be lost*; and if there were nothing else but the Story which affords our Text unto us, to justifie that Appellation, it were enough: 'tis a Story *passed* by in the Book of *Kings*; but worthy to be *had in everlasting Remembrance.*

The ready Pen of *Ezra* (for him we conjecture to be the Scribe of the Holy Spirit here, notwithstanding those few Clauses which may be judged to be added by another hand after his Decease, I say the Pen of *Ezra*) is here informing us, That the people of God had newly been invaded by a vast Army of *Cushites*; but we are yet at a loss who these *Cushites* were? Far more *Scholars* in the World, than there were *Souldiers* in that Army have hitherto been content with our Translation, which renders them *Ethiopians* here. But that learned French-man *Bochart*, by whose happy industry, more than any man's, the Treasures in the Bowels of the Scriptures have been dely'd into, has with

irrefragable

irrefragable Demonstration prov'd, That no *Ethiopians* but *Arabians* are the *Cushites* mentioned in the Oracles of God. These *Arabians*, tho they have not been called *Saracens* (as has been thought) from their word *Sarak*, that signifies, *to Steal*; yet for their *Furacious* Inclinations, they well deserved such an Etymology; they were a wild sort of men, that liv'd much upon the Rapin and Ruin of their Neighbours; and particularly a *Million* of them now designed *Jerusalem* for a prey. The blessed God gave His people a notable victory over these Invaders, and they were now returning from *Gerar* (a place between thirty and forty miles off) unto *Jerusalem*. The Holy Spirit of God excited and inclined a Prophet whose Name was *Azariah*, to entertain them with a faithful & solid Sermon hereupon; and in my Text you have the Sum and Substance of it.

We may observe,

First, The *Præface* of it; and that a very awful and earnest: *Hear ye me* Asa, *and all* Judah, *and* Benjamin. As he was probably none of the *greatest*, so tis like he was none of the *oldest* men; for it seems by the eighth verse, that his *Father* was yet alive, and present at this time. Yet being to speak in the Name of the great and eternal God, he expects, he demands the attention of the whole

hole Army to him.

Secondly, the *Design* of it; and that is, to declare both the *Rise* and *Use* of their late Prosperity. *The Lord is with you, while you are with Him*; or as the Vulgar Latin has it, *Inasmuch as you have been with him*. What follows, is but an Explication, and Amplification of *this*. He saw they were taken up with various Businesses and Contrivances; they had their Enemies under Hatches, and their minds were full of Thoughts and Cares, *What to do next?* But he calls them off to *acknowledge* the *Presence* of God, as the cause of their coming off so well in their late *Action*, and *above all things* to *obtain* & *secure* the *presence* of God, that they might come off as well, in their future Enterprises.

I am therefore to call for your Attention unto this *Faithful Saying*.

DOCT. That *The GOD of Heaven will be with a people while they are with Him.*

'Tis by the ensuing *Propositions*, that the *Explication* of this Truth shall be *endeavoured*.

PROPOSITION. I.

It is the *Interest*, and should be the *Desire*, of Every people to have the God of Heaven *With them*. But we are to enquire, *What is implied in that* presence of GOD, *which we are to be solicitous about?*

For

For Answer to this; There is a Threefold *Presence of God*, mentioned in the *Scripture of Truth.*

First, God is *Naturally* present with all Creatures. He is an *Immense Being*, and no Creature can be without him. The Apostle this argued in the Court at *Athens*, in *Act.* 17. 27. *God is not far from every one of us.* No He is *near* us all, He is *with* us all. And *Paul* could have had the Gentiles themselves confessing it; for besides what their *Seneca* did own, One of their own Poets had said, *Jovis omnia plena.* It is the Speech of our God, in *Jer.* 23. 24. *Do not I fill Heaven and Earth, saith the Lord?* Yea, *That* He do's. The Jews call God by the Name of *Makom*, or of *Place*, because all things are in Him; this is His Name in the Book of *Esther*, if I mistake it not. Whether we may count it *proper* and *physical* to speak of an *Imaginary*, *Infinite space*, beyond the utmost Selvige of the world, repleniſhed with our God alone; yet we are sure that *the Heaven of Heavens* give no limits unto His Being; and the Ancients were not mistaken when they said, *Deus Ipse Sibi, et Mundus et Locus et Omnia.* We cannot so well say, That God is in the *World*, as we may say, The whole World is in *God*; & we may say with the Psalmist, in *Psal.* 139. 7. *Whither shall I flee from thy presence?*

Secondly

Secondly, God is *Graciously* present with the Inhabitants of the Third Heaven. The Heaven of Heavens hath in it most intimate and marvellous manifestations of God. It is the *Place*, of which we may say, as tis said of that *State*, in Rev. 21. 23. *The glory of God doth lighten it.* There the blessed ones have God *with* them, so that they *Always behold His face*; and they are *satisfied with His likeness* for ever. When we come to Heaven, then as in 1. Thes. 4. 17. *We shall ever be with the Lord.* So the Lord will be *with us* for ever. Heaven is the *Throne* of the Most High; He is there as a Prince in his Throne; the Great KING is in a manner very ineffable residing there. To be there, is called in 2. Cor. 5. 4. A being *present with the Lord.* Hence unto the *Heaven*, and not unto a *Bible*, are we directed to make our *Corporal Applications* in our *Prayers*, or our *Oathes* before the Lord.

But Thirdly, God is *Graciously* present with His people, by being *Favourable* unto them. And this *Gracious presence* of God is that which a people ought to be concerned for. It lies in The *Engagement of Divine Providence for the Welfare of such a people.* God is *with* us when God is *for* us.

To particularize,

First, God is *with* a people by *Directing*

of

of them. When *Israel* was to pass thro' the Wilderness, they had that encouragement in Exod. 22. 15. *The presence of God going* with them. What was that? Why, They had a cloudy fiery *Pillar* miraculously Leading or them every step of the way; There was a wonderful Pillar which was a *Cloud* by day and a *Fire* by night; the *Lower* part of which rested on the Tabernacle, while the *Upper* part was to be seen by the whole Congregation: the Motions of this being managed by the Ministry of Angels, now *God* was *with them*, and *He led them forth by the right way*. A people are often brought into a Wilderness of Difficulties and Emergencies: but if God be *with* them, He guides them to a good Issue of them all. The *Presence* of God appears in His Directing and Inclining of a people to such Actions, as may be for *His Honour* and *their Safety*, and such *Methods*, as may extricate them out of all Distresses. When God is *with a* people, He shapes their Counsels for them, and he disposes them to the Things that should be done. He supplies them with Apprehensions beyond the Reach and Verge of their own Wisdome, and He layes before them *Invitations*, and *Provocations*, which as it were push them into *the way wherein they should go*. When the Jews were upon a *Re-Assumption* of the desireable thing

which the *Babylonians* had deprived 'em of, they took a *Right Way* to disappoint all that were desirous to interrupt them in it. We find in Neh. 4. 13. That while those Exercises continued, they *waited* in a posture agreeable thereunto; and when the danger was over, *then they returned every one to his work*. How came this to pass? 'Twas because GOD was *with* them.

Secondly, God is *with* a People, by *Protecting* of them. 'Twas the promise of God unto His people, in Isa. 43. 2. *When thou passest thro' the Waters, I will be with thee, and thro' the Rivers, they shall not overflow thee.* On which Text, blessed *Bilney* after his Condemnation so sweetly paraphrased, that his Friends caused the whole Sentence to be fairly written on their Tables. A people may be ready to be swallow'd up, by a stormy, gaping Ocean of Troubles, but if God be *with* them, they shall escape clear of all. The *Presence* of God is a Defence, a Refuge to the people that are partakers of it. It was said unto *David* in 2. *Sam.* 7. 9. *I was with thee, and have cut off all thine enemies out of thy sight.* When God is *with* a people, He distracts and confounds their enemies, and He troubles *those* who trouble *them*. A people who have God *with* them, are too strong for all the *Malice* and *Power* of their enemies; no Adversary

versary, no Desolation, shall make such a people miserable; they are the *Jacob*, unto whom in *Gen.* 28. 15. *Behold, I am* with *thee, and I will keep thee, saith the Lord.*

Thirdly, God is *with* a people by His *Assisting* and *Succeeding* of them. When *Joshua* had a vast Undertaking in hand, it was said unto him in *Cap.* 1. 9. *Be of good Courage, for the Lord thy God is* with *thee, whither soever thou goest.* q. d. *God* will *Assist* thee, and *succeed* thee, in thy undertakings. The *Presence* of God will carry a people comfortably through all that they take in hand. If they have *Canaanites* to subdue; if they have *Enjoyments* to obtain or preserve, the *Presence* of God will prosper them in doing all. It was said unto *Solomon*, in 1. Chron. 22. 11. *My son, the Lord be* with *thee, and prosper thou, and build the house of the Lord thy God.* Thus, if the Lord be *with* a people, they shall *prosper* in all their Affairs; in every *Expedition*, they shall come off with Satisfaction; and they shall not miscarry in any of their *Applications*. This is the *Presence* of the Lord.

Proposition. II.

The *Presence* of God with *a people* in His *Outward Providence*, has a diverse *Foundation* and *Continuance* from His Presence with His People, in the *Covenant of Grace*. As tis well observed

observed by the great *Owen*, in a Discourse unto the Parliament, *These two* are to be carefully distinguished. We must not reflect on the Stability of the *New-Covenant*, for what Variety and Soveraignty we may see in *providential Dispensations*, toward this and that people in the world. This matter seems determined by *David*, in 2. *Sam.* 23. 5. *Tho' my house be not so with God, yet He has made with me an Everlasting Covenant, ordered in all things and sure. David* had promises for the prosperity of his *House*; He had also the *sure mercies* of the Covenant made over to him in the promises of God. These promises had now a different Establishment; The *Sure mercies* of the Covenant, were unto him more *Absolute* and *Immutable*; but the prosperity of his *House*, we find under another Law, and subject unto a dreadful Alteration.

To bring these things into the case before us. God has in the *Covenant of Grace*, promised, That He will be *with* His people. This we read in *Heb.* 13. 5. *He hath said, I will never leave thee nor forsake thee.* The *Alsufficient God*, who is HEE that answers our Necessities, Let them be what they will; the *Unchangeable* God, who is H E still, whatever He was to the Saints of old; this God hath *said* [and how much better is this *Autos Eireken* than the best *Ipse dixit* in the world!

He hath *said* it, and this] with multipli *Negatives*, in the Original, heaped one upo another, *I will not*, I will not *leave thee*, *I wi not*, *I will not*, I will not *forsake thee*. Wel but *God* is not *with* a people in His *outward* Pro vidence just after the manner there in observed

This Two-fold *Presence* of God ;

First, It has a Diverse *Foundation*. Whe we look on the *Covenant of Grace*, there th *Sins* of one are expiated by the *Sufferings* o another ; and so, God comes to be *with* Hi people, for whom the Atonement is thus Pro cured. Thus tis said in 2. Cor. 5. 25 Chri was *made sin* [or a Sin-offering] *for us*, tha *we might become the Righteousness of God i Him*. Now come to *outward Providence*, an there you see other measures taken. Her God is *with* a people, according to thos Terms, in Ezek. 18. 20. *The Soul that* sinneth IT *shall dye* ; *one shall not bear the Iniquity o nother*.

Again, It hath a Diverse *Continuanc* When we look on the *Covenant of Grace*, the God hath bound Himself to be *with* His peo ple for ever; yea, to see that they shall there fore for ever be with *Him*. He there faies in Jer. 32. 40. *I will not turn away from them do them good, but I will put My fear in the hearts, that they shall not depart from M* Now come to *outward Providence*, and the

you see tis otherwise. God is *with* a people for a while; and upon *their* misbehaviours and provocations, He changes the Tenour of His Dispensations to them. Tis with them, as it was with that family, in 1. *Sam.* 2. 30. *I said indeed, that thy house should walk before me forever; But now the Lord saies, that be far from me.*

The sense of these things will prepare your Thoughts for one Conclusion more, which is,

Proposition. III.

A People must be with *God*, or God will not be with *them*. And here also, to prevent Mistakes, Let that one Text be always carried in our Minds; *Neh.* 9. 18. *Being merciful, thou forsookest them not*; there is *Mercy* in the Whole of this matter. Let it be noted, That tho' this Condition seems to be *imposed* upon us; yet it is *Grace*, pure *Grace*, rich *Grace* that helps us, when we are helped unto the performance of it. When a people have so been *with* God, as that He has been *with* them, they are to shout, *Grace, Grace!* concerning all. It is also to be noted, that this *Benefit* dos not depend upon that Condition, as an *Effect* upon the real and proper *Cause* of it. When a people has been *with* God, this does not *merit*, and *so* procure that God should be with *them*; but *that* is barely the *Antecedent* unto which, *this* is the *Consequent*

Having præmised this I must now affirm, *God is* with *you*, *while you are* with *Him*. We need only reflect on the People of *Israel*, for an Instance of it. That whole History, which almost fills the Bible, proclames nothing more than this; it loudly declares, That while a people are *with* God, God will be *with* them; but that He will be very Terrible in His *providential Dispensations* towards such a people as do *forsake* Him.

But, What is it for a people to be *With God*? In short,

Our being *With God*, implies the Whole of our *Obedience* to Him. Our *Duty* to God must be attended, that we may have the *Presence* of God. The Whloe of this Duty is comprised in that Expression of our being *with the Lord*. Particularly the Hebrew Particle [*Gnim*] in our Text, admits of three Significations; it signifies, *With*, and *For*, & *Like*, [which last Signification I make the more free withal, because a little *Philology* will acquaint us with many Exemples of it: for instance, When *David* saith in Psal. 120, 5. *I dwell in* (*Gnim* Hebr.) *the tents of Kedar*; a very great Interpreter translates it so, *I dwell* As *the tents of Kedar*. i. e. *Like* the inhabitants of the Stony Sun-burnt *Arabia*; whom indeed I don't Remember *David* ever was among.] Accordingly, a people have Three

Things

Things incumbent on them, if they would enjoy the *Presence* of God.

First, A People should be *with* God, by *Communion* [*With*] *Him*. This tis to be *With* Him; There are Certain meanes of *Communion* between God and us; and *these* we must be continually approaching to Him in. We are *With* God, while we are at *Prayer* before Him; hence in our Context here, it immediately follows, *If you* seek *the Lord, He will be found of you*. While we do *seek* Him, we are *with* Him. The Psalmist was a man much in prayer, and therefore he could say as in Psal. 73. 23. *I am continually* with *thee*. A people much in *Prayer* may say the same, *We are continually* with *the Lord*. A people that will *pray* upon all occasions, a people that will *pray* over all Businesses, a people that will retire into the Mount for *Prayer* (and *Fasting* too) at every turn; that people is *with* the Lord. And the whole *Worship* of God must be, diligently, graciously, faithfully frequented by a people that would be *with* Him. We are *with* God, when we are at *His House*. A people should support & esteem, and use all the *Ordinances of God* among them. The *Church* of God hath His very special Presence in it; the Name of the Church is that in Ezek. 48. 35. *Jehovah Shammah*, the Lord *is there*. We should all be *there*

too, and *there* give those Encouragements which are due to the Institutions of God; So shall we be *with* the Lord.

Secondly, A people should be *with God* by *Activity* [For] *Him*. To be *For* God is to be *with* God. It was once the Summons given in Exod. 32. 26. *Who is on the* Lords side? *And all the Sons of* Levi *gathered themselves*; they were *with* God in doing so. Tis a Summons given to the world in every Generation, *Who is on the Lords side?* They that obey the Summons are *with* the Lord. A people full of Contrivances for the Intereſt of God, are *with* Him. A people should set themselves to advance the *Glory* of God; they should own His *Truths*, and His *Wayes*; and endeavour to draw all about them into the Acknowledgement of the same. A people should propound the *Glory* of God as their cheef *End* and the main *Scope* of all that they do; and they should think much of no *Cost*, no *Pains*, nor (tho', as a Martyr once expreſſed himself, *tho' every* hair *on their heads were a life*) should a Thousand *Lives* be dear unto them, in the promoting of it. Then are they *with* the Lord; they are *so*, when God can say of them, as in *Isa.* 43. 10. *Ye are my* Witnesses, *saith the Lord, and my servant.*

Thirdly, A people should be *With God*, by

Behaviour

Behaviour [Like] *Him*. To be *Like* God is to be *with* God. They that are *with* Him, do not *walk contrary* to Him. God and we ſhould be *One*. A people ſhould have the ſame *Deſigns*, the ſame *Deſires*, which the Written Edicts of Heaven declare to be in the bleſſed God; and not only ſo, but the ſame *Vertues* too. Is God *Holy?* Thus a people ſhould not *bear with them that are evil*. Is God *Righteous?* Thus a people ſhould abhor all *Injuſtice* and *Oppreſſion*. Is God *Merciful?* Thus a people ſhould be diſpoſed unto all fair acts of *Pity* and *Kindneſs*. Then they will be *with* the Lord; and, *O that this people were ſo* with *Him*!

This is the

USE

to be now made of what has been delivered.

Let us all now, *Be* with *God*, that God may *Be* with *us*. I ſuppoſe, whatever elſe we *differ* in, we generally *concur* in that wiſh, 1. King. 8. 27. *The Lord our God be* with *us, as He was* with *our Fathers, let Him not leave us nor forſake us.* O that we might all as much concur in an endeavourous Reſolution, *to be* with *God, as our* Fathers *were* with *Him; not to leave Him, nor forſake him*. There is as much of *New-England* in this great Congregation as can well be reach'd by the voice of *one* Addreſs; 'tis indeed, the beſt part of

New-England, that is, at least *Represented* in this Assembly. As the great Council at *Jerusalem* satt near the Temple, thus the whole Convention of the *Massachusets*, is here come into the *House* of God this day: Wherefore I take the boldness to say, *Hear ye me* Asa, *and all* Judah, *and* Benjamin. The *Cheef Sinner* and *least Preacher* among all your *Sons*, now takes a Liberty to mind you, *That God will be* with you *while you are* with *Him.* Now that we may be all of us inspired with a *Zeal* for this *great thing* this Day,

Let us Consider, First,

How *Desirable*, How *Necessary* a Thing it is, that we should have *God with us.* Truly, This is the *Unum Necessarium* of *New-England*!

Nothing is more *Desireable*, for us, than the *Presence* of our God. The Jews have a Fable of their *Manna*, That whatever any man had a mind to tast, he presently found in the Manna a Savour & a Relish of it. It is very true of this Blessed *Presence*; all manner of *Blessings* are enwrapped in it. There is a multitude of Blessings which we are desireous of; but they are all contained in this comprehensive thing: It will give every honest man, all that he wants. *This* will extricate us out of all our *Labyrinths*; This will set all things to rights among us; This will

wonderfully

wonderfully carry on all the *Salvations* which have been begun for us, by the *God of our Salvations*. If Christ, if God be aboard, our little Vessel will not sink in the gaping, roaring, formidable *Waves* now tossing of it. Well did the Apostle say, in Rom. 8. 31. *If God be* for *us*, *who can be* against *us?* Thus, If God be *with* us, we have *All* for us. *One GOD* will weigh down more than *ten Worlds*. If we have the *Presence* of that God, Who *made* and *moves* the Universe by a *Word*; if we have the *Presence* of that God, Who can *Command* and *Create* our Deliverances, *O most Happy We!* We may then join in such Triumphant Acclamations as that in Psal. 118. 6. *The* Lord *is on my side, I will not fear; what can man do unto me?* We may then defie, even the *Gates of Hell* it self, for, *Cur metuat hominem homo in sinu* Dei *positus?* and tho' abroad at this day, *The earth is removing, and the Waters roar, and are troubled, and the mountains are shaking*, splitting, tumbling, *with the swelling thereof*; Tho' the great and the terrible God be at this Day, *coming out of His place*, to make all *Europe* a stage of blood and fire, and make the Nations everywhere drink deep of the *Cup* that shall make them giddy with all manner of Confusion & Astonishment; Yet *WE* shall be *helped right early*, for *God is in the midst of us.*

Add

Add to this; Nothing is more *Necessary* for us, than the *Presence* of God. We are undone, thrice, and four times *Undone*, if we have it not. Methinks I hear the Almighty GOD with a voice more awful than that of the loudest Thunder, saying over us, as in *Hos.* 9. 12. *Wo to them when I depart from them.* And *Wo* to us indeed; we are in a most *woful* estate, if it come to *that!* How can we endure the mention of it, without our most importunate Deprecations, *O our God, leave us not!* We can have a prospect of nothing but horrible Disorders, Agonies and Vexations, if we lose the *Presence* of our Lord: We ly open to no less than a fearful Dissipation, and more than all our *late Oppressors* would rejoice to see brought upon us. We have lately been complaining of *Burdens*, that were grievous to us; but I may warn you of our danger to feel one Burden more, which will infinitely exceed them all; tis that in Jer. 23. 33. *What Burden? I will even* forsake *you, saith the Lord.* Behold a *Burden* that will sink us into a bottomless *Abyss* of Calamities! The *Presence* of GOD, *This* is no less than the very *Soul* of *New-England*; We are *dead* and *gone*, if *that* withdraw. When *Israel* was nimbly enough possessing themselves of the promised Land, which God had given them such a CHARTER

for

for, they perished in the Attempt; for in Deut, 1. 42. *The Lord said, go not up, for I am not* among *you.* Alas, if we don't in the first place look to this, That *God be* among *us*, we cannot avoid all manner of Dissappointments, Desolations.

Let us Consider, Secondly: What uncomfortable *Symptomes* we have had of *God's not being with us.* It seems as if God had fulfilled that sad Word on this poor Land, in Deut. 31. 17. *I will* forsake *them, and many evils shall befal them, so that they will say in that day, Are not these evils come upon us, because God is not* among *us*? There is a vast number of Calamities, which have given us lamentable cause to fear, *That God has forsaken us.* Why have we suffered such a Blast, both on our *Trade*, and on our *Corn*, that the Husband-man complaines, *I looked for much, and lo, it came to little!* and the Mariner complains, *I went out full, & came home empty!* Tis *Because our God is not among us.* Why have we had *Fire* after *Fire*, laying our Treasures in Ashes? *What means the heat of this Anger*, that *Boston*, the most noble, and vital Bowel of the Territory, hath with a twice repeted *Conflagration* suffered such a Loss of *that* which in the *Body politic* answers to *Blood* in the *Body natural*? Tis *Because*

our

our God is not among us. Why have we had *War* after *War*, made upon us by a *Foolish Nation?* Why have the *worst of the Heathen* had renewed advantages to disturb our Peace? And why have so many of our *Brethren* and *Neighbours* been made a prey to the most Savage *Murderers* in the world? It is *Because our* God *is not among us.* Give me leave to say, as in Judg. 6. 12. *If the Lord be with us, why then is all this befallen us?* But we may find *Humiliation* enough to convince us of this deplorable thing, from what we have endured upon the *Loss of our Government.* She of old said unto our Lord Jesus, in *J-h.* 11. 21. *Lord, if thou hadst been here, my brother had not dyed.* So, If the Lord had been *here*, tis possible we had not *Died.* If the Lord had been *with* us, would he have made our *Wall* so feeble, that (as they said of *Jerusalem*) the *going up of a poor* Fox *upon it, should break it down?* If the Lord had been *with* us, had all the wild Creatures that passed by this *Vineyard*, found such Opportunities to be plucking at it? No, Our God would have kept us, as *A vineyard of red Wine*; and left any should have hurt us, *He, (the Lord) would have kept it, night and day.* If the Lord had been *with* us, had you ever thought you had seen cause to *Declare*, as you have lately & justly done, That *a Company of abject strangers had made a meer* Booty *of us?* Had

Had we ever felt the *sore grievances of an illegal & arbitrary Government?* No; The God of Heaven was not *with* that *oppress'd people*, to whom He said in *Isa.* 1. 7. *Your Countrey is desolate; your land*, Strangers *devour it*.

What shall I say? It was an Appeal made in *Joel*, 1. 2. *Hear this, ye* old *men*, ; *hath this been in your dayes?* Even so, I may say to the *old* men within the hearing of it; *My Fathers*, You Remember how we were; when God was *with* us; pray, was it so in *your dayes*, as it has been in *ours?* Were *you* visited with Plague after Plague, in a long *Series* of heavy Judgements, as *We* your poor Children are? Surely, They will tell us; *God is not with us, as He was with them*.

In all these matters, our Case may at least have some Correspondence with *that* in *Luc.* 23. 28. *He made as though He would havegone; but they constrained Him, saying, Abide with us!*

Let us Consider Thirdly;

If we are not *With God*, we shall be guilty of an *Apostasie*, and *that* under very shameful, very direful *Aggravations* too.

We shall be *Apostates*, and O let us not be so, lest our God say, *My soul can have no pleasure in them.* But if we are *so*, we shall be of all Apostates the most *inexcusable* Let us Consider, what *Fathers* we have had; they were *with God.* I may say of 'em as in *Hos.* 9. 8. They were *with my God*: & they *are gone to* be so *forever*,

What an unaccountable thing will it be for us, to have that Character, which we have been so much cautioned against, *There arose another generation which knew not the Lord*? What? Shall the Grandchildren of *Moses* turn Idolaters? and shall the Children of *Samuel* become the Children of *Belial*? Shall we forget the *Hope of our Fathers*, or forsake our *Fathers Friend*? The very Graves of those blessed men, every *Post*, every *Stone* upon their Graves, is a Witness against us, if we *do*. With dismal Accents, Methinks, their very Ghosts, will groan unto us, *Alas, Is our posterity come to this!* Nay, *Abraham* would be *Ignorant* of us, and *Israel* would not *acknowledge* us, if we should be so degenerate as to lose the *Presence* of the Lord.

Let us also consider, what *Warnings* we have had. It may be said unto us, as in Jer. 25. 4. *The Lord hath sent unto you all His Servants the prophets*. This Countrey has been blessed with a most faithful Ministry, by which, I suppose, every Assembly in this Territory, has been called upon, to *Be with God, and to keep with Him*. Especially the Sermons which our ELECTIONS have put the Embassadours of God upon *Preaching* and *Printing* of; these have been so many loud *Warnings* unto us, *That we leave Him not*

In them we have been faithfully warned, That *our true Interest is Not to Lye unto God.* We have been Warned, That *the latter end of our Misbehaviours will be Destruction from the Lord.* We have been Warned, That *We must Repent and do our first Works, or have the Candlestick of the Lord Jesus removed from us.* In a word, We have been warned from Heaven, That *If we forsake our God, He will cast us off for ever.* O miserable *We*, if we do it after all.

These Considerations, will not have their due Force, unless they expire in a Threefold *Request*, which I must now lay before you; and I may justly assert concerning the Things contained therein, They are not *Vain Things*, they are *Our Life.* Wherefore, *Hear ye me*, Asa, *and all* Judah, & Benjamin; Hear ye these things, all ye people of the *Massachusetts!*

First, Let us *Return* to the Lord. We must *Come* to Him, if we would *Be* with Him. We have marvellously backsliden from our God, but He calls after us, *Return ye backsliding Children, and I will heal your Backslidings.* O that we may all as one man Reply what is in Jer. 3. 22. *Behold, we come unto thee, for thou art the Lord our God!* If we ask that Question, in Mal. 2. 7. *Wherein shall*

shall we return? Methinks, t'were an harder Quæstion, *Wherein should we not?* But, Behold, We have had a *great voice out of the Temple* in answer thereunto. We have had the Elders and Messengers of our Churches, conven'd in a *SYNOD*, solemnly informing of us, *Wherein we shall Return*. God forbid the Advice of that *Synod*, should only serve to *Convict* us and *Condemn* us, in the Day when He shall take vengeance on us for our *Contemning* of it. *That* were dreadful indeed! But in *Compliance* with it, Let every man seriously now enquire of himself, *What have I done?* Mark what I say, That man who does not suspect himself, of having a share in the *Sins* which have driven away from us the *Presence* of our God; *That man*, I may safely affirm it, is one of the principal *Troublers* of this *Israel*; I do without any Scruple say it, *Thou art the man.* Let us all then Examine our selves, and set upon the *Reforming* of our own Hearts and Lives, and the *Renewing* of our Covenants with the Lord.

Indeed, both the *Objects* in which, and the *Authors* from whom we have endured our Calamities, *those* are enough to indigitate what *Sins* they are that have exposed us thereunto. Let me in two or three instances use a plain dealing with you, agreeable to my Station

station here this day.

What have been the *Objects* in which we have been afflicted? Our *Fruits* have been blasted; & were *they* not abused in the excesses of Sensuality? Our *Lands* have been threat'ned; and were not *They* the Idols, for the sake of which we have offended GOD, and almost Renounced all that was *Holy*, and *Just* and *Good?* The most happy and easy *Government* in the world, was changed with us, into what has by the most impartial men been confessed to have become *Intolerable*; Why, Did not men despise the *Best* of Governments, and procure *other things* to be set over them, because they endeavoured to make *Loggs* of what they before enjoyed? To pass on, Were we not in the late unreasonable Extortions of the *Law*, invited to consider, Whether our needless Multiplications of Litigious Contentious *Law-Suits* formerly amongst us, were not a *Scandal* thus chastised? Were we not in the late unsufferable Injuries, Abuses, and Exactions of them, that under the pretence of the *Excise* carried on very outragious Villanies, put upon Considering, Whether the *Multitude* or *Quality* of *Drinking-Houses*, in the midst of us, had not once been a *Stumbling-block of our Iniquity!*

Again, What have been the *Authors* from whom we have been afflicted? Our Molestations have risen very much from *Indian* Hands. And Alas, have we not very much *Injured* the *Indians?* I do not mean, by taking from them *Their Land*; For it was Hardly possible they should be more fairly dealt withal than they have been in that particular; but by *Teaching* of them, *Our Vice*. *We* that should have learn'd them to *Pray*, have learn'd them to *Sin*. Endeavors for their Conversion have by many people been blown upon; but there have been wicked *English*, who have taught them to *drink*, yea, and to *curse*, and *swear*; things which they knew not the meaning of, till they came to *School* unto such *White Pagans* as some that wear the Christian-*Livery* among our selves. And have not we also *Followed* the *Indians?* The Indians are Infamous, especially for Three Scandalous Qualities: They are *Lazy Droxes*, and love *Idleness* Exceedingly! *They* are also most impudent *Lyars*, and will invent Reports and Stories at a strange and monstrous rate; and they are out of measure *Indulgent* unto their Children, there is no *Family-Government* among them. But, O how much do our people *Indianize* in every one of those *Abominable things!* We must repent of these our miscarriages, or else our

God

God will take up that Resolution concerning us, *I will even forsake them, saith the Lord.*

Secondly, Let not *Sin* be *With* us, and *God* will be so. Tis the purpose of our God, in Josh. 7. 12. *I will not be with you except ye destroy the Accursed Thing, from among you,* Let us then *Destroy* that *Accursed thing.*

Especially, Let us take heed of the *Sins*, which at this Time, we have a peculiar Disposition to. It was complain'd in *Hos.* 7. 1. *When I would have healed Israel, the iniquity of Ephraim was discovered.* It has bin *thus*, but God will not be *With* us, if it still be *thus* among our selves. Our good God, the *Lord our Healer*, is now *Healing* of us: O let us not now be impatient patients, lest that our blessed *Physitian* deal hardly and roughly with us. *Impatiens egrotus* crudelem *facit Medicum.* Let us now no more discover *Revengefulness* against them that have deserved *Ill* of us. Let the *Law*, and not the *Sword* measure out their due unto them. No more discover an *Unthankfulness* unto them that have deserved *Well* of us. Requite them not with *Censure* and *Hatred* for their unwearied pains to preserve our *Peace.* No more discover a Contempt of the *Ministers*, who set themselves faithfully to *Declare the*

whole Counsil of God, and to *Lift up their voice like a Trumpet in shewing us our sins.* They are all agreed (I hope) as one man to *live* and *dye* studying of your Well-fare; but if they are unjustly ill-treated with you, the great God, whose Messengers they are, will take notice of it, and say, *Ye have despised Me!*

And O let us no more Discover such a Spirit of *Lying* as we have made our selves worthy to be reproved for. We find mention of an *Evil Spirit*, that said in 1. King. 22. 22. *I will go forth, and I will be a* lying *Spirit in the mouth of all the prophets.* Doubt the same Devil has been suing for a License to *go forth and be a* Lying Spirit *in the mouth of near all the people here*; I would to God, this Devil were in a *Shorter Chain!* I beseech you Let not this Land have that Character, *A Country full of Lies.*

But of all our Errors, There is none of such dangerous and threatning Consequence as the *Contention* which we are too prone to break forth into. We are too much a *Contentious*, and that will soon render us a *Wretched* and a *Ruin'd* people. A Divided and Quarrelsome People, do even say to the Almighty, *Depart from us*; for He is the *God of Peace.* But O, What is our meaning then, to make *a full Submission & entire resign-*

ation

nation of our selves to the Tyranny of our own *Passions*, as we have too much done, while we have been debating about the Measures of another *Submission* and *Resignation* in our various *Revolutions!* I have read of a people with whom it was a Law, That in a *Fray*, where Swords were drawn, If a *Child* did but cry PEACE, they must End the Quarrel, or else he dyed that struck the first blow after PEACE was named. He that Considers the Feavourish *Paroxysms* which this Land is now raging in, through meer Misunderstandings about the *Means* leading to the *End* wherein we are generally agreed, and how ready we are to treat one another with fiery Animosities, had need cry, *Peace, Peace!* with a very speedy importunity. For my own part, I confess my self but a *Child*, and among the meanest, the smallest of your *Children* too; but yet I am old enough to cry *Peace!* and in the Name of God I do it. *Peace!* my dear Countrey-men; Let there be *Peace* in all our *Studies*, *Peace* in all our *Actions*, and *Peace* notwithstanding all our Differences. We cannot avoid having our *Different Sentiments*; but *Peace!* I say; O let not our *Dissents* put us upon Hatred and Outrage, *and every evil work*. It has not a little surprised mee to read in a Greek Author, who wrote Fifteen hundred

years ago; that in the times long præceding *his*, there was a Tradition among them, that *Europe*, and *Asia*, and *Africa*, were *Islands*, encompassed by the Ocean, without and beyond which was another as big as *They*: in which *other World*, were mighty and long-liv'd people, inhabiting of great *Cities*; the two greatest whereof were called, one of them, The *Fighting City*; the other of them, The *Godly City*. Behold very Ancient Footsteps of the knowledge which the old World had of our *America*, some Thousands of years ago. But I pray, which of them *American* Cities, must *New-England* become Incorporate into? Truly, If we are a *Fighting*, or a Disagreeing People, we shall not be a *Pious* one. We have hitherto, professed our selves, *A Countrey of Puritans*; I beseech you then let us have the wisdom to be first *pure*, then *peaceable*. Every man should count himselfe liable to follies, & *mistakes*, & *Misprisions* not a few. Are you *so*, or are you *not*? If you are *not*, what do you here in this Lower World, where you can find no more of your own Attainments? If you are *so*, then be patient and peaceable towards those who see not with your eyes! Let us all condescend one unto another; and let no man be in a foaming Rage, if every *Sheaf* do not bow to *his*. There is one ingenious

way to *unite* this people, if it were so heeded as it ought to be. I remember, an inquisitive person of old, that he might know which was the *Best Sect* among all the *Philosophers*, he asked one and another, and every one still preferr'd the Sect which he was of himself: But he then asked them, successively, *Which do you reckon the* next *best?* and they all agreed, that next to their *own*, Plato's was the *Best*: upon which, he chose *That*, as indeed the *Best* of all. *Thus*, We all have our several *Schemes* of things, and every man counts his *own* to be the *Best*; but I would say to every man, Suppose *your* Scheme laid aside, What would you count the *Next Best?* Doubtless we should be of *One mind* as to *That*: And if we could act by the common measures of *Christianity*, we should soon be united in it. O that we could receive the Word of the Lord Jesus, in 2. Cor. 13. 11. *Brethren, live in* peace, *and the the God of* Love *and* Peace *shall be with you.*

Thirdly. Let every man do *his Part*, and *his Best* in this Matter, *That God may be with us.* Behold, a work provided for all *sorts* of men. Pardon me, that I first offer it unto *You*, that are or may be our *Superiours*. It was said in Hos. 11. 12. *Judah ruleth* with *God*. When *Rulers* are *with God*, O happy Government! Unto YOU, much Honoured,

I would humbly address this Petition, That *Your first work may be to think on some considerable Expedient, by which* the Presence of God *may be secured unto us.* A little Consultation may soon produce, what all *New-England* may bless you for. Yea, tis very much in your Power to do what may have a Tendency to perpetuate the *Presence* of God unto the *succeeding Generations.* I cannot forbear uttering the Wish of the great *Chytræus* in this Honourable Audience, *Utinam potentes rerum Domini majorem Ecclesiæ et Scholarum curam susciperent!* May a godly and a learned *Ministry* be every where encouraged: and no *Plantations* allowed to live without a good Minister in them. May the *Colledge* be maintained, and that *River* the wholsome streams whereof have *made glad the City of God,* and blest us with a priviledge above the other Out-goings of our Nation, be kept Running, with Issues beyond those from the Seminaries of *Canada* or *Mexico*; may *Schools* be countenanced, and all good wayes to nourish them and support them in every Town, be put in Execution; you shall then probably leave the *Presence of God,* as a blessed *Legacy* with such as may come after you. I know not whether we *do,* or *can* at this Day, labour under an iller Symtom, than the too general Want of Education in the *Rising Generation*; which

which, if not prevented, will *gradually*, but *speedily*, dispose us, to that sort of *Criolian* Degeneracy, observed to deprave the Children of the most noble and worthy *Europeans*, when transplanted into *America*. The *Youth* of this Countrey, are very *sharp*, and early *ripe* in their Capacities, above most in the world; and were the Benefits of a Religious and Ingenuous *Education* bestowed upon them, they would soon prove an Admirable People; and as we know that *England* afforded the first *Discoverers* of *America* in these latter Ages, whatever the *Spaniards* may pretend unto the Contrary; for it may be proved that both *Britains* and *Saxons*, did inhabit here, at least Three or Four hundred years before *Columbus* was born into the world, which the *Annals* themselves of those times do plainly enough Declare; *So* our little *New-England* may soon produce them that shall be *Commanders* of the greatest Glories that *America* can pretend unto. But if our *Youth* be permitted to run wild in our Woods, we shall soon be *Forsaken* by that God, *Whom our Fathers followed hither, when it was a land not sown*; and *Christianity*, which like the *Sun*, hath moved still *Westward*, unto these *Goings down of the Sun*, will Return to the old World again, leaving here, not a *New-Jerusalem*, as Doctor *Twiss* hoped,

but

but a *Gog and Magog*, as Master *Mede* feared; for the last of the Latter dayes. Now may the God of Heaven, bless the Wisdome and Goodness of *Your* Endeavours, for the continuance of His *Presence*, with those that may rise up in your stead, when you shall be *gone to be forever with the Lord.* Allow me to say, unto the Fathers of this Countrey, what was said unto the *Judges* of old, *Deal courageously, and the Lord shall be with the good.*

And as for *Us*, that are and shall be *Inferiors*, Let *us* also *do* what *we* can, That our God may be still among us. We ought *all* of us humbly to lay before our worthy Rulers that *Encouragement* in Ezr. 10 4. *Arise, for this matter belongs to thee, we also will be with thee, be of good courage & do it.* Let there be a *publick Spirit* in us all, for the *good* of the *whole*; the Rarity & Mortality whereof among us, *New-England* bewails among the greatest of its Calamities. Especially, Let us *Pray hard*, That God would not leave the Land. It was a *Publique Spirit* which was in that Famous *Prince of Orange*, who was the first Captain General of the *United Provinces* an hundred years ago; and the Ancestor of that Illustrious Person, whose glorious Design and Service, we have lately with so much Unanimity Declared for; that when he was basely murthered by the Pistol of a papist, His dying and only words were, *O*

my

my God, take pitty of my soul, and of this poor people. When he had but one breath to draw in the world His *poor people* had half of it! O Let this poor *People* have no less than *Half* our Cares, half our *Prayers.* Let no man say, *I am a sorry Creature, of what account can* my *prayers be?* For *You* that can do little *else* but *pray*, can yet be the instruments of saving this *poor people*, by the *Presence of the Lord.* We find in *Amos.* 7. 2. That a poor *Herdsman* and *Huckster*, kept the great God from Leaving of the Land. A poor *Husbandman*, yea a poor *Woman*, by lively prayers, may do incredibly much towards the Keeping of our God yet among us.

And if God be *With us*, then His *Rod*, and *Staffe*, His mighty *Crook*, which horribly breaks the bones of all that it falls upon, will crush and wound all that shall go to make this Wilderness, *A valley of the shadow of Death* unto us; and beat away all that may essay to do us any Harm. So shall we be *Led* and *Fed* among the *Sheep* of our GOD; He will Restore us, and His *Goodness* and *Mercy* shall *follow us all our Dayes.*

THus have the *Words* of God been Calling upon us, to beware of Looſing His gracious *Preſence*. Now the Preſence of God, will either go or ſtay with His *Goſpel*; and the Principal *Danger* of *New-England* lies in its giving an ill Entertainment unto that glorious *Goſpel* of our Lord Jeſus. Let us then ſee wether the *Works* of God, have not alſo been calling upon us to take heed of that *Epidemical* Evil; and let what has befallen ſome of our Neighbours, in our dayes be produced as a Warning unto us to avoid any Contempt of that *Goſpel*, which others have ſmarted for the Slighting of.

I would fill the Remaining pages of this ſheet with a *Diſcourſe* fetch't from a *Reſerved* Collection of MEMORABLE PROVIDENCES, not improper to be produced on this Occaſion.

MATTH. *X.* 14. 15.

Whoſoever ſhall not receive you, nor hear your Words, It ſhall be more tolerable for Sodom *and* Gomorrah *in the day of Judgement, than for that City.*

To *Deſpiſe* and *Reject* the Glorious Goſpel of Jeſus Chriſt, is an Evil, than which none is more *evil*; and yet nothing is more ordinary than this extraordinarily *ſinful Sin*; which *Unbeleef* may be accounted, as *Tertullian* of old eſteem'd *Idolatry*, the *Præcipuum crimen Humani generis*, the grand Crime of

lankind. *Low thoughts* about the Perſon, nd the Office, and the Beauty of the Lord eſus; *contemtuous Apprehenſions* of His Truths nd His wayes, and His Ordinances; theſe e the Things which bring the moſt *Signal ery Wrath* of God upon the *Children of unerſwadeableneſs*. The *peculiar Controverſy* f God with man, in the managing of which he moſt High God inflicts upon particular erſons, at once a *Blaſting* on their Eſtates, nd a *Blindneſs* on their *Spirits* here, as the rologue to the Hotteſt *Vengeance of Eternal re* in the diſmal vaults of Hell below, is not o much on the ſcore of all their other *Profaity* & *Iniquity*, as this one thing, *They ſleight he Redeemer of their ſouls*. And this is that hing, by which whole *Nations* & *Peoples* bring *wift Deſtruction* upon themſelves; that thing for which all the *Seals*, all the *Trumpets*, all the *Vials* in the *Apocalypſe*, have brought in the direful plagues of the Almighty upon the *Pagan* and the *Papal*, after the Ruine of the *Jewiſh* World. *They have maintained a vile Præjudice againſt the Saving and the Ruling Hands of a Gracious Mediator*. O that, beſides the other *innumerable* Rebukes of Heaven upon mankind for this *Madneſs in their hearts*, the following Inſtances of Divine Diſpleaſure may awaken us to *Take heed of an evil heart of Unbelief*.

Exemp.

Exemple I.

¶ AMong all the Nations of wild Salvages by which the vast Territory of *New-England* was inhabited, scarce any was more potent or populous than that of the *Narraganſetts*. Unto thoſe miſerable Heathen was the *Goſpel*, and a Goſpel *without charges* too, offered by ſome Engliſh preachers of it, but they peremptorily with much affront & contempt refuſed the *Glad tidings of Salvation by Jeſus Chriſt*, præferring their own devilliſh Rites & gods before the *New Thing* tendered unto them. An holy man, then famous throughout our Churches, hereupon let fall a ſpeech to this purpoſe, *I ſpeak altogether without the Spirit of God, if this nation be not ſpeedily & remarkably deſtroyed.* And ſo it happened. This Nation, much againſt the advice of the more aged men among them, engaged in the late bloody armed Conſpiracy with the other Indians in the Countrey to cut off the *Engliſh*: in proſecution of which, after they had done many Acts of Hoſtility, the Engliſh Army took the juſt provocation in the depth of Winter to aſſault the ſtrong *Fort & Swamp* in which was their General Rendezvouz. The Number of our Forces was much inferiour unto theirs, but with a wonderful *Valour*, & memorable *Succeſs*, on our part, the Day was carried againſt the tawny Infidels. Their *City* was laid in Aſhes, two and twenty

of their *Cheef Captains* were kill'd, with we know not how many Hundreds or Thousands of the common Indians; after which, mortal *Sickneſs* & horrid *Famin* purſued the Remainders of them; ſo that there are ſcarce any of them that we know of, to be now ſeen upon the face of the Earth.

Exemple. II.

¶ The Ringleader of the laſt Warr which the *Indians* afflicted the *Engliſh* in this Land withal, was *Philip* the Prince of the *Wompanoags*. That gracious and laborious Apoſtle of the *Indians*, the Reverend *John Eliot*, made a Tender of the Goſpel to this Monſter, who after the Indian mode of joining *ſigns* with *words*, pulling off a *Button* on the good man's Coat, told him, *He did not value what he ſaid ſo much as that:* and he moreover hindred his ſubjects from embracing the *Chriſtian Religion* through a fear which he expreſſed, *That it might obſtruct ſomething of their Civil abſolute unlimited Obedience to him.* After his Invaſion of the Engliſh with ſome unhappy Succeſs, the Hand of God ſo fell upon him, as that after many Calamities, one of his own *Vaſſals* upon a diſguſt at him, for killing an Indian who had propounded an Expedient of Peace with the *Engliſh*, ran away from him, informing our Forces where he was; and they came upon him in the Thicket, juſt as he was telling his Counſellours of his *Dream* the night

before, that *the English had taken him*, and while he endeavoured an Escape an Indian shott him thro' the heart, whereof he dyed immediately, *nor are any considerable part of his people now to seen any where out of* their own place.

Exem. III. Some time since there were Sundry well disposed persons in *Virginia*, upon whose affectionate Letters, full of desires, that they might enjoy the meanes of eternal Salvation, diverse worthy Ministers were sent from hence unto them, Mr. *Thomson*, Mr. *Knowles*, & Mr. *James*; who after a passage so tedious & dangerous as made them almost *suspect their Call*, at length *arrived* there, where God gave them a *blessed Success of their labours*, with a *loving* & a *liberal Entertainment* in the Countrey: Yet it was not long before the Rulers of the Plantation drove them away by an Order, *That all such as would not Conform to certain things, which the consciences of these Gentlewere known to scruple, should leave the Countrey by such a day.* Before that *black day* came, the *Indians*, who for some hundreds of Miles had *entred* into a *Confœderacy* to *cut off* all *strangers*, made a dreadful *massacre of the English*, & 300 at least were *suddenly kill'd* by the *natives* there: A grievous *Mortality* by *Sickness* did also accompany the said *Massacre*, so that many removed from thence, & many of the *Rest glorified* & *magnified* the *Justice of God*, thus *avenging* the Quarrel of His *Refused Gospel*. Finis.

An APPENDIX

Touching

Prodigies

In NEW-ENGLAND.

AS an *Appendix* to the Endeavours uſed in the foregoing *Treatiſe*, to *Commemorate the Wonderful Works of God*, and at the ſame time to awaken this Country unto ſuch a Devotion and Repentance as the *Works of God* are calling for: It ought to be ſeriouſly enquired, *Whether we have not been by any* Prodigies *Warned of the Evils near unto us?* tho' it muſt be confeſſed, that our Hearts were *Prodigiouſly* obdurate and inſenſible, if we needed any, while *we have Moſes and the Prophets*. The written *Word* of God is that *Firmament*, ſpread over the *Spiritual*, which anſwers the *Expanſum* in the Natural World; and the *Threatnings* with the *Hiſtories* therein ſhining and Thundering, would give to a ſinful Peo-

ple, as great a præmonition of impendin Plagues, as the moſt Portentous *Armies* in th Air, or *Comets* in the *Æther* of the Univerſe. Yet even *Inſolit Accidents* of *Nature*, as well as *Faithful Cautions* of Scripture have been employ'd for our awakening in our late ſtupidity. Indeed there are ſome from whom we might have expected a leſs unreaſonable *Scepticiſm*, who deride all *Prodigies*; but theſe Gentlemen, like Thoſe who deny *Original Sin*, do in their own Diſputation confute themſelves, by *Giving*, yea, by *Being* an Inſtance of the very thing, which they oppoſe. Nay, Let no more than the *Authorities* and *Varieties* recited by the Great *Zuinger*, in his Elaborate *Theatre*, upon the Head of *Prodigies*, be fairly conſidered, and *I* know not whether you will allow them to be called *Gentlemen*, that ſhall be ſo Diſingenuous as to make a Ridicule of all in this kind, that has been hitherto Reported and Believed. I acknowledge, That there ought to be much Accuracy in the Obſervation of *Prodigies*; and that thoſe things ought not always to be accounted *Prodigies* which are *Extraordinaries*; and that it is a *ſimple thing to believe every word*; and ſince I have ſeen the *Nonconformiſts* Reproched for their minding of *Prodigies*, by the looſe Pens of certain Writers, whom, weighing well their Accompliſh-

ments,

ments, by their own Rule, *we ought not to mind*, I have been desirous that we may so far take the *Informations*, tho' we value not the *Judgments* of their *Malice*, as to be sufficiently *critical* in this important point; yet we may not by *profanity* maintain our own *Security*. Altho' that the Eternal God, *Hate Robbery for burnt offering*, and it is as *Dangerous* as 'tis an *officious* thing, *To Ly for Him*: nevertheless those people, I am sure, were stigmatized for none of the wisest, *Who Regard not the Works of the Lord, nor the Operation of his Hands*; and the Communion between *Us* and the *Angels*, either good or bad, which are Invisibly about us, is more frequent, and Upheld and Applied unto more purposes than Mankind is *Happy* enough to be well *Aware*. I therefore pass on to say, That *New-England* also seems to have had its *Prodiges*. We have had indeed One *Omen*, which was rather a *Prophesy* than a *Prodigy* unto us. I Remember that *Leontius*, the Aged and Famous Minister of *Antioch*, pointing to his own *White Head*, said unto his people, *Brethren, when this Bank of Snow falls, I can tell you, that you'll have a dirty time on't*; intimating the Troubles and Quarrels that should happen among them, after his Decease. Truly that sort of *Snow* fell so fast among us, and the precious, praying, Ex-

cellent *Old Disciples* were so fast interr'd, that we might well conceive as much of our *Quiet*, would go away with them, as there went of our *Glory*. But I yet speak too *figuratively*, to answer the Expectations of my Reader; Let him then know: That

Just before our late Vexations, we were terrified with an *Earth-quake* in the *Southern* Parts of the Countrey. And if so *base* a man as *Polydore Virgil* could reckon an *Earth-quake* in *England* long since, the Forerunner of a Bloody and Cruel *French War*, We that knew what Neighbours we had, were not without ground of Conjectures that were none of the most Comfortable or Encouraging.

In the Summer of the Year, 1688. just before the first eruption of our unhappy *War*, we had growing in *Boston* a Cabbage Root, out of which there sprouted three very wonderful Branches, one of them exactly resembling a *Gittarne*, another of them, as exactly resembling a *Rapier*, and a third, extreamly like to the *Club* used by the *Indians* in their Barbarous Executions. I was my self *one* among the Multitudes that visited this *Curiosity*, with no little surprize at the oddness of it; and the *Characters* of it in my thoughts have grown more *Serious* and *Solemn*, since the *Consequences* of it have been so agreeable. I do not imagine my self herein impos'd upon,

as

as *Lycosthenes* who wrote of *Prodigies*, was in the Business of his *Bearded Grapes*; but it would be *Crambe bis cocta* for me to offer the Reader what Exemples parallel hereunto are mentioned by the exquisitely Learned, and Curious *Authors* of the Renowned German *Ephemerides*.

Moreover, it was credibly affirmed, that in the Winter of the Year 1688, there fell a *Red Snow*, which lay like Blood on a spot of Ground, not many miles from *Boston*; but the Dissolution of it by a Thaw, which with in a few hours melted it, made it not capable of lying under the contemplation of so many *Witnesses* as it might have been worthy of. The *Bloody Shower* that went before the suffering of the ancient *Britains* from the Picts, (a sort of People that painted themselves like our *Indians*) this Prodigy seem'd a second Edition of.

And in the opinion of the most Critical Observers, throughout the Countrey, they were *prodigious*, or at least, *Uncommon SIGHTS* and SOUNDS, which on the first of *October*, in the Year, 1689. We were entertained withal, and not unlike those which *Pliny* mentions as *presages* to the *Cimbric* Wars of old. For on that Day, in the Morning, while the *Sky* was too clear, to give us a suspicion of any thing like Thunder approaching

proaching, there ſuddenly Blazed a *Flame* in the faſhion of a *Sword*; which Blaze after a continuance, far longer than that of an ordinary *Lightning*, expired in a ſmoke that gave Terror unto the Beholders of it. But hereunto ſucceeded immediately very terrible and Repeated Noiſes, exactly like *Volleys* of *ſmall Shot*, not without *Reports* like thoſe of *Great Guns* ſuperadded thereunto. *This* was a *Scæne* which all the Colonies of this large Countrey, and Thouſands of People, at once were Spectators of, carrying in it, *ſomething*, beyond the *known Laws* which ordinary *Meteors* are Conform'd unto. And herein was indeed One Circumſtance, that gave Demonſtration, of ſomething *Rare* and *Great* in this Occurrent; That perſons which were Diſtant from one another many ſcores of Miles above an Hundred, yet at the ſame Time, both *Saw* and *Heard* the whole of what is now related; and though I know, the Fancies of men applying themſelves unto what is in the Clouds, are Fruitful even to a Ridicule; ſtrong *imagination* being able to find, even a *Juno* in them. and all that can be *any where* imagined; the *ſhapes* of *Clouds*, like the *Clinks* of *Bells*, humoring the *Thoughts* of *any one*; yet in *This* Accident, no ſmall Numbers of Gentlemen, who do not uſe to be *impoſed* upon, but count no Trial ſevere enough

enough to Examine Things of this Nature with, were ſo ſurpriſed as with one mouth to ſay, *The Finger of God was here!* But with Him are left the Events of all. And in the mean time we are not ignorant, that

Nunquam Futilibus Excanduit Ignibus Æther.

FINIS.

ERRATA.

Page 1. l. Laſt, Read Saying.
Page 9. Line 5. Read *Jews.*
Page 37. Line 1. dele *Can.*
Page 44. Line 1. Read *as* at.
Page 44 Line laſt r. undone.
Page 45. Line 13. for gave. r. have.